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THE WAR AND ITS CALL

By C. W. LEADBEATER

From Theosophy in New Zealand, September, 1918.

An address issued by the Publicity Department of the Australian Section
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AT all times, since we are human, there is going on around us a struggle between good and evil. There are those—both men and other entities—who are striving for evolution, and there are those who, blindly and in ignorance, but none the less really are striving against it. And so we find that there is a constant struggle going on within ourselves and also around about us.

In the ordinary life that struggle comes before us, I think in two different ways. First of all personally, and with regard to ourselves. We find that we have to maintain a constant struggle against what we call our lower nature. It is not in reality ourselves at all, but we do find that there is a struggle going on, and that if we wish to develop the good within ourselves, and if we wish to repress the evil which we find within and about us, we must keep up a constant effort to do so.

Then secondly, we are constantly strug-

gling, I hope and believe, against what might be called the public evils. We try to combat the evils of drunkenness and disease; we try to restrain the selfishness of our fellowmen which is constantly interfering with the welfare of the community. These are the ways in which, in ordinary times, we can take our part in the struggle between good and evil. We range ourselves quite definitely on God's side. We recognize that evolution is His will, and that we also are part of Him, and that the more we can realize the fact that we are divine in essence, the more truly shall we be able to take our due part in this struggle.

You see, we have to a large extent to make opportunities for ourselves; we have to look carefully around and see what we can do, but always we must be on God's side in one way or another. In the world's history great crises come, but only rarely, when forces of evil come

into the open, as it were, and try to overcome, to overwhelm the world; when they try to persuade a whole body of men to espouse their cause, and to say frankly to themselves "Evil be thou my good." Now, when that happens, though it is only at long intervals in the world's history, we have an unequalled opportunity of magnificent devotion; we have then the opportunity, some of us, of the extreme sacrifice of offering up life itself.

When that great call comes, not only are we personally unspeakably foolish if we lose so wonderful an opportunity, but also if we lose the privilege of the immense good karma that we might make for ourselves by standing at all costs for the right. But more than that, if we fail to seize the opportunity, we become recreant and coward before the God who made us. Happy indeed are they who are of such age and health and surroundings that they can enlist and go forth and bear a direct part in the fight. Shameful beyond all words is their condition, if being so able, they turn their backs upon God and are cowards before his face—for that is what it is.

I told you that women had their part to play too. As things are now they cannot well go out; they cannot take arms in their hands, though even in the last resource they have had to do that sometimes, but they can willingly, even joyfully, give up those whom they love to make that stupendous sacrifice, and be sure that they who do that are just as much bearing their part in the good karma, are just as much fighting on God's side, as the men whom they send. But if it were possible to conceive that there could be a woman sunk so low as to wish to hold back a man from such a glorious opportunity then surely she would fall under the same condemnation as that of the man who fears to go. But such there will not be, I feel sure. If there be then it must be because such men and such women are still at a very low stage of evolution—are incapable of understanding that there is a grand and wonderful opportunity, that the mere personal suffering cannot weigh for a moment against God's need for His people in this struggle.

I have seen something of it myself, and I know what horrible suffering awaits many of those who go forth to fight. I know, too, how those suffer who remain at home, longing for news and yet afraid of it when it shall come. If this one life were all, and if there were nothing beyond this, then I think that we could almost understand that there might be those who fear to make the sacrifice. But you all know, and somehow blindly and instinctively, I think almost everybody knows, that this life is not all; that there is a grander and more glorious future, and that they who do their duty now, even to the uttermost, shall see the result of their work and be satisfied in that future which lies before us. Remember, in other lives than this we shall come back to a world that we have helped to purify and to make better, and because evolution is God's will, so is it also His will in His kindness to give an opportunity to us men to help prominently, wonderfully, in that work. We can all help every day and all day long, in small ways, but those to whom there comes such an opportunity as this, those people can make more progress by that one supreme act of taking it, than they would have made in many lives of more ordinary work.

So you see that, terrible, dreadful beyond words, horrible, cruel, wicked as is such a war as this, yet there is something of compensation. By means of passing through the furnace of affliction the world shall evolve more rapidly than otherwise it could have done, and those who take their part in that work shall be leaders in that work hereafter. Not only do they gain a rapid rebirth in that new sub-race which is now beginning to appear here among us, but also they are themselves greatly uplifted by the tremendous effort they have made. Many small efforts through many lives would perhaps equal it, but here is the opportunity to do at one stroke that which would perhaps otherwise occupy a very long time indeed.

We cannot all actually go and fight, though everyone who can should do so, but we can all help in some little way, in money or in service, or in making things easier for those who can do what we can-

not. No matter though it is little that we can do, so long as it is *all* that we can give. Be very sure that no effort is lost. Those who have died are just as truly in God's cause as ever were St. George or St. Mark or any other of the great saints, and their reward is immediate and great progress. The same reward comes to those who have willingly sent them forth and blessed them on their way.

Remember also that we owe a great debt to those who have gone; dead or living, we can help them. We are not hopeless, we are not without resource. Every day when we think of them we help them; as we send our loving thought toward them, we strengthen and comfort them; and most of all we help them when such loving thought is offered along with the sacrifice of the Eucharist, which Christ Himself has ordained for the helping of His people.

So I would say to you, one and all,

take your place on God's side and do something definite to help in some way. It is for yourself, and for your conscience to say what you can do. That no man can dictate to you, but at least see to it that when this struggle between good and evil is over it is not to be said that you failed to give aid to God. I hope there will be very few of whom that will eventually be said, and yet one cannot but feel grave misgivings when one looks round and sees how little in this favored country the people seem to know or understand of what is taking place. Surely it is disgraceful, and yet I believe that it is ignorance rather than selfishness. At least one clings to that hope; so that whatever it be that you can do, any of you, either directly yourself to help, or persuade others who should be helping, directly to give themselves or their goods, or whatever they can give, I think you should do in God's name.

FRANCIS BACON, BARON VERULAM, VISCOUNT ST. ALBAN

By ERNEST FRANCIS UDNY, M. A.

(Continued from October issue)

TO return to the subject of the disgrace which befell St. Alban at the age of 60, of this it may be said in the words of Scripture—"Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth"—a statement which embodies a scientific fact as every true theosophic student knows. The man who treads the Path is doing in say half a dozen lives what the majority, who follow the beaten highroad of spiritual evolution will take perhaps a hundred to do: and if he had about the average amount of Karmic debts to pay when he entered the Path, he must obviously pay them much faster than other people, for all debts must be paid before he can reach liberation from the cycle of births and deaths. "Whatsoever a man soweth, that (and nothing else) shall he also reap."

There is a close parallel in the case of one of the founders of the Theosophical

Society, Madame Blavatsky, who was perfectly innocent of the deception laid to her charge by enemies in connection with letters from the "Masters" received at the Society's headquarters at Adyar, Madras, in what was known as "the Shrine." In her case also, the accusation, although untrue was doubtless the instrument, under the great Karmic law, for inflicting humiliation and suffering which were a necessary consequence of errors committed not in that life but in earlier ones. Madame Blavatsky herself, as an occultist, would perfectly understand the working of the law, and may even have remembered the actual deeds which were the causes of this experience. St. Alban may have done the same—indeed the expression in his psalm "thousand have been my sins and ten thousand my transgressions" rather suggests this, for it does not tally at all with the Bacon

life, though of this he says nothing, being silent as the grave, even in his cipher story, on all that concerned his connection with occultism. The reticence was natural enough in one who was a leader among Freemasons, and the actual founder in an earlier life in the 14th century (as Christian Rosenkreutz) of that still more secret body, the Rosicrucian Society, whose public Manifestos (of about the year 1600) may, no matter how signed, have been written by himself.

As St. Alban would not undertake his own defence, it is perhaps not surprising that the false accusations have been generally received as true, down to the present time; but "Great is truth and shall prevail in the end over all errors." We may be sure that Britain will still do justice, however tardy, to one of her, and the world's, treasures. Rarely, if ever, does a Messenger of Light escape vilification. Even the Lord Christ was no exception to the rule; but it is equally true that "there is nothing hid which shall not be manifested," for Time proves all things.

Did St. Alban Die in 1626?

It is the opinion of most Baconians that he did not; and the double number of the Bacon Society's Journal BACONIANA (not Baconia as printed in the June MESSENGER) for July-October, 1917, contains two articles entitled respectively *His Final Drama* and *Bacon's Death and Burial*, both of which give much interesting information on this point. As in the case of the authorship of Shakespeare, no positive and overwhelming evidence can be adduced; but there is no evidence whatever that he did die in 1626, except the story of his having died, almost in solitude and after a short illness, at a friend's house near Highgate. There are even different statements as to the house in which he died. All the circumstances are suspiciously suggestive of the idea that the account of his death was deliberately invented and put out by himself, because for some mysterious reason he wished to disappear from the world, and to have it generally believed that he was

dead. If this is what really happened there is a parallel with the question of authorship. The only evidence that the plays were written by the Stratford man is the name placed on the title page by St. Alban himself; and the only evidence for the popularly accepted date of St. Alban's death is the story carefully engineered by himself, and uncontradicted by the few friends he was obliged to take into his confidence in order to carry out his plan.

A lady related to the present writer—an ardent Baconian, but certainly no Theosophist—once wrote to him on this subject (without the slightest thought of her words being published) as follows:

He is said to have died in 1626 from a cold contracted while stuffing a fowl in Hog* Bush Lane at the foot of Highgate Hill. The people who believed it are stuffed, not the fowl. He was supposed to be exemplifying the freezing of meat, but he had demonstrated that theory long before in one of his natural history books. There is no authentic account of his death anywhere and no account of any funeral. He said in one of his wills that he wished to be privately buried. There may have been a mock funeral and a coffin filled with stones, but I can find no trace of it. Is it not peculiar a man of his importance and no notice anywhere of his funeral? He left in his will that Bishop Williams should speak his funeral sermon. I have never found that it *was* preached. He also left in his will that he should be buried with his mother in St. Micheal's Church, Gorhambury. In that church a mile from St. Albans, stands his monument raised by his secretary and friend Meautys, with an epitaph by Sir Henry Wotton. It is ambiguous, as epitaphs on members of the Rosicrucian Society are, the rule being that if anything at all is put on the grave, it must be ambiguous. It reads as if he were not dead and dead he certainly does not appear to have been when the monument was raised—that is the marble seated figure with his head on his hand and one foot extended.

Head on hand was a favorite attitude with him, for he says of himself in the long and interesting "letter" to his imaginary future decipherer, which prefaces his cipher story deciphered by Ward Owen—"Thus leaning on mine elbow I begin."

The same lady continues—

The late Lord Verulam said that he had looked for St. Alban's coffin when his own mother was interred in the family vault, and that it certainly was not there. St. Alban's

*Suggestive of a play on his own name "Bacon." His language, says one who knew him well, was ever nobly censorious (an old-fashioned word for "thoughtful") when he could forbear a jest.

works came out re-edited and re-touched after 1626. He was very full of centenarians in his work and quoted heaps of cases of longevity. I think he was a hermit in a cave or cell, perhaps near Oxford one time, and that he was doing what he could for Charles I in his hiding place near Oxford, and that Charles I and Henrietta Maria visited with interest the magic spot more than once. That he had a finger in the pie of Charles II's restoration I do not doubt, and that he had more to do than any other "Monk" with that gay Monarch's return to England. . . . There is some reason to suppose that he went into a Jesuit Monastery, and I have it on good authority that it was owing to the Freemasons that Charles II regained the throne of his fathers.

The present writer has no doubt that St. Alban did live long after 1626, and that the fact of his works continuing to come out retouched and re-edited was due to the same cause of the like phenomenon in Shakespeare's case, namely, that the author was still living. The man of Stratford, whose real name by-the-by was Shakspur, died in 1616, and yet the celebrated first folio, and first complete edition did not come out until seven years later, in 1623, and when it did, contained, strange to say, a number of entirely new plays. A lady, now deceased, who was the author of an excellent book about Francis Bacon, said that she had it from an old man who considered himself free to speak because he was the last survivor of the Rosicrucian Society in his own country, that St. Alban had really lived until 1668; and this will probably be found to be the true date of his death.

Naturally, if St. Alban wished to be supposed to be dead, great pains would be taken by himself and the few who were "in the know," to make all public statements agree with that supposition; but Sir Henry Wotton's Latin epitaph on the monument in St. Michael's, Gorhambury, goes so far as to avoid any plain statement of the ordinary kind, either as to the exact date of death (only the year is given) or even that he was dead at all. He only says "*naturae decretum explevit, composita solvantur, A. D. 1626,*" that is "he fulfilled the decree of nature, let compounds be dissolved, in the year 1626." Nor is this all, for a book entitled *BACONIANA* which (though it has been at-

tributed to Thomas Tennison, Archbishop of Canterbury) came out anonymously in 1679, emphasizes the point by giving a translation of the epitaph in which the words "*composita solvantur*" are strangely rendered, not in the obvious sense as "dust to dust," but as "let the companions be parted," which is probably much nearer to the fact than the original Latin. No doubt the companions were very much parted by his mysterious dropping out of the ranks of the living.

The present writer had already become convinced that the death in 1626 was only a feigned one, when the following interesting story was told him by an eminent Baconian and author, now deceased. The narrator did not say from what source it came to him; but it is a curious fact that he took a great interest in a recent increase in the number of Freemasons holding the 33rd Degree in Masonry from nine to thirty-three, and it is at least conceivable that one of the new members of that Degree had become cognizant of this curious secret in connection with St. Alban (probably the actual Head of Freemasonry in the 17th century, as he is said to be still, now that he is Master) and told it to this gentleman. The story was that, when King James was approaching his end, he said to his son and successor, "I have spared the man, but he is too big to be allowed to live. You must take his head." In order to understand this properly, one must go back to what happened at the time of King James' accession. St. Alban, as Queen Elizabeth's legitimate but unrecognized son, was then the natural and lawful heir to the throne; but his cousin (brother, if as some suspect, he was another unrecognized son of the Virgin Queen's) Robert Cecil, his secret and lifelong enemy, as the cipher story shows, was determined that he should not succeed, and had been in correspondence with King James of Scotland for two years before. The cipher throws a flood of light on the secret history of the time, and will one day be studied and recognized as it deserves. Among other details about highly placed personages, it tells us that the Earl of Leicester, the Queen's husband, had incurred her grave

displeasure by making love to Queen Mary of Scots, when he was her keeper in his own castle; also that Cecil murdered Queen Elizabeth by strangling her with his own hands as she lay sick; though that does not concern the present story. It is said that when asked whom she wished to succeed her, she answered, "I will have no rascal's son (evidently referring to St. Alban) to succeed me; send for James." The gentleman above mentioned also said that when (after Elizabeth's death) James arrived in London, he and Cecil together took St. Alban, shut him up in a room in the Tower of London, and crowned him King of England without asking his leave, afterwards inducing him to sign an abdication.

The Ward Owen cipher story shows that his foster-mother, Lady Bacon, had put him in possession of full details as to the marriage of his parents and his own birth. The fact of his being the Queen's son was disclosed to him when he was 16 years of age by herself in a sudden fit of rage caused by his interfering to protect from her murderous rage a young lady of the court who had been drawn by the wicked and cunning Cecil into an incautious statement that the Queen had borne "a son to the noble Leicester." Elizabeth nearly murdered the unfortunate young woman then and there, and the poetical account of the incident, composed long after and inserted in the cipher story, says that the young Francis addressed her in the height of her passion, holding her arm—

Fair Queen, I kiss your Highness' hand.
See, see, O see what thou hast done,
Pause in God's name,
Be not as barbarous as a Roman or a Greek.
Good Madam, patience;
May not I remove the maiden?

The queen like thunder spoke;
How now, thou cold-blooded slave,
Wilt thou forsake thy mother,
And chase her honor up and down?
Curst be the time of thy nativity,
I would the milk thy nurse gave thee
When thou suckedst her breast
Had been a little rats-bane.
I am thy mother. Wilt thou stoop now
And this good girl take away from me?
Slave, I am thy mother,
Thou mightst be an emperor, but that I will not
Bewray whose son thou art;

Nor, though with honorable parts
Thou art adorned, will I make thee great,
For fear thou shouldst prove
My competitor, and govern England and me.

He naturally assumed from this blurred confession that his birth had been illegitimate, and went home in a state of deep dejection to Lady Bacon, who told him many things, among others comforting him as follows:

Come said she, you shall no more be grieved.
I will disclose the whole to you.
If I can fashion it, I will
Place you where you shall hear
The midwife and me confer, and by
An auricular assurance have the
Satisfaction of knowing all, and
That without any further delay
Than this evening. She is a gentlewoman
Of no mean house, nor is she endued
With any common or vulgar gifts;
Nor was she too mean to be a companion to a
Queen;

Her husband is deceased and was
No less a person than the Lord Mayor.

I have express commandment to lock up
From you the truth;
But I'll give you access to the midwife
And the doctor who freed and enfranchised
you.

Where was I born?
In Winsor Castle.
I will tell you the story of your birth.
I know it all for from your infancy
The Queen and I have conversed.
I was made privy to the marriage of your
mother,
And when you were born
I secretly conveyed you out of the nuptial room
In a round painted box,
Carried you to my house
And brought you up as my own.

It is hardly to be supposed that as a grown man and especially one trained in the law, he failed afterwards to procure legal evidence as to his parentage and legitimacy; and the cunning Cecil would probably suspect this, and make him surrender the evidence when he had St. Alban in his power.

When St. Alban had once agreed, for whatever reason to give up all claim to the throne he abided quite loyally by the agreement, and treated James unhesitatingly as his King, even consenting to screen James's honor at the expense of his own, by allowing the false charge against him of bribery to go unde-

fended, and actually writing a self-styled "confession." He refers to this transaction and to James's subsequent ingratitude both in the Ward Owen cipher, in the Shakespeare Sonnets and probably also in those touching little poems in "As You Like It," evidently the outcome of such feeling, and written in a dignified retirement, after his "fall" at his own country house at Gorhambury near St. Albans.

(To be Continued.)

Under the greenwood tree
Who loves to lie with me
• • •
Here shall he see no enemy
But winter and rough weather
Who doth ambition shun
And love to live in the sun, etc.

And the one on ingratitude—

Blow, blow, thou winter wind,
Thou art not so unkind
As man's ingratitude.

PSYCHICAL RESEARCH, ITS HISTORY AND RESULTS

By HUGH F. MUNROE

THE belief in a future life has passed through a number of stages, beginning with the simple idea of the savage, that it was an extension of the best in this life. This was succeeded by the speculations of primitive thinkers, who began to glimpse the fact that in some way or other the nature of the future life was determined by the use made of the present one, thus laying the foundation for the next stage which was one of theological dogma, when the various systems taught various beliefs, most of them claiming divine revelation as their basis. The latest stage is that of direct experiment and observation, regarding a future life as a possible fact in nature and the consequent unanimity of belief amongst those who accept the results as conclusive. Psychic phenomena of various kinds has been recorded down through the ages but no attempt has been made until lately to subject it to scientific study, and although much of its was regarded at the time of its occurrence as miraculous, we know enough now, meagre as our knowledge is still, to certify to the possibility of the incidents and partly to understand them. The term Psychical Research covers much more than post-mortem phenomena and its history begins with the work of Anton Mesmer about the middle of the 18th Century. This remarkable man had laid claim to the discovery of certain abnormal faculties in man and challenged the savants of his time to test and investigate

them. The Paris Faculty of Medicine treated his offer with contempt and threatened his convert D'Elson with expulsion if he did not abandon his practices. His theory was that a subtle influence from the planets could be made to pass through the human body at the will of the operator. He afterwards changed his mind and held that a form of magnetism was in the body and that currents of this force (animal magnetism) could affect trees, water, metals, etc. Proceeding from himself it caused somnambulism, catalepsy, hysteria as well as curative influences in disease, and he undoubtedly performed many cures, his seances becoming a fad.

But D'Elson pressed the matter with the result that the French Government in 1734 charged the Faculty to look into it and report. This they did and the report upon which appears the name of Benjamin Franklin was adverse to Mesmer's claims. Two commissions were subsequently appointed, one in 1815 and the other in 1825, both of which were favorable, with the result that Mesmerism and its allied phenomena were extensively studied and practiced in France, Germany, Prussia and Denmark, although as yet without the general endorsement of scientists. Mesmerism made but slow progress in England until Dr. Braid in 1841 discovered that he could obtain the same results by rendering the subject extremely amenable to suggestion and this without the im-

pressive paraphernalia that had been used by Mesmer. He re-christened the ill-favored mesmerism and gave it the more respectable Latin name of hypnotism, which gave it the *entre* to the scientific world.

In America Dr. J. Rhodes Buchanan in 1854 began the publication of his JOURNAL OF MAN, and in it we find the first critical records of psychical phenomena. They have but little value for the student of today, for they were made by men obviously committed to the theories that were to be proven. The experimentors were not careful in their methods and gave evidence of lacking that experience which alone could give reliability to their results. The Rev. Laroy Sunderland did much about this time to make the public mind acquainted with hypnotic phenomena, causing anesthesia by its means and using the methods of Dr. Braid. Then came Andrew Jackson Davis (B1826), who claimed to have had his mission in life revealed by the spirits of Galen and Swedenborg. Through such men the stream of public interest in psychic matters had been steadily increasing and it now received its main tributary in the form of the well known Rochester rappings of the Fox sisters, in 1848. At this point in the history of the movement the idea of spirit communication took precedence over the abnormal mental phenomena and it is from this date that the modern Spiritualistic movement in America begins. Public interest demanded an investigation and in 1854 a memorial bearing over 13,000 signatures was presented to Congress asking that a scientific commission be appointed to study "the alleged phenomena which do really occur." It was laid on the table as was an invitation extended by the Spiritualists of Washington to the American Scientific Association to attend a lecture given by Mr. T. L. Harris. Such rebuffs discouraged those who wanted a systematic investigation and left the whole thing in the hands of the individual spiritualists who carried on a vigorous propaganda which spread over into England through the efforts of Mrs. Hayden, wife of the author of the *Star Spangled Banner*, and D. D. Hume. In England the public took

a keen interest in the phenomena and very soon demanded some sort of scientific recognition, in order that the matter should be either endorsed or ended once and for all. A number of eminent men took it up with varying results. Sir David Brewster declared himself puzzled, so did Lord Brougham; Prof. Tyndall attended one seance and declared the whole thing a fraud. Prof. Faraday got no results as he insisted upon unreasonable conditions. Prof. Huxley declared that "supposing the phenomena to be genuine, they do not interest me." The public, however, would not allow the unscientific prejudice of scientists to settle the matter and the clamor for some sort of authoritative attention kept up, resulting in the formation of the London Dialectical Society in 1869. This was a group of over thirty notable men, among whom were A. R. Wallace, Sergeant Cox, G. J. Romances, Chas. Bradlaugh, H. G. Atkinson and Dr. James Edmunds. Prof. Huxley and G. H. Lewis both declined an invitation to take part in the investigations. The Society divided itself into six sub-committees, whose labors extended over eighteen months, and during that time they dealt with a great mass of testimony, written and oral, submitted by persons who had psychic experiences of one sort or other but "almost wholly failing to obtain evidence from those who attributed the occurrences to fraud or delusion." The report of the society was on the whole favorable to the claims of the Spiritualists and ended by stating the conviction "that the subject is worthy of more serious and careful attention than it has hitherto received." One of the sub-committees whose business it was to personally conduct experiments reported "that it was only by irresistible evidence under conditions that precluded imposture, illusion or involuntary muscular action, and after trial and test many times repeated that the most skeptical of our sub-committee were slowly and reluctantly convinced that the phenomena exhibited in the course of the protracted inquiry were veritable facts. Thus ended the work and the existence of the Dialectical Society, but Mr. Crookes (Sir William Crookes) announced in the

QUARTERLY JOURNAL OF SCIENCE for July, 1870, that he had entered upon a systematic investigation of Spiritualistic phenomena and for several years he recorded in the JOURNAL the results of his work, the complete account being now published in his RESEARCHES INTO THE PHENOMENA OF MODERN SPIRITUALISM. At a meeting of the British Association held at Glasgow in 1876 in the Anthropological Department presided over by Dr. A. R. Wallace, a paper was read by Prof. W. F. Barrett, F. R. S., entitled *On Some Phenomena Associated With Abnormal Conditions of Mind*, in which telepathy was declared to be a fact, the minor phenomena of spiritualism considered as proven and a strong appeal made for systematic investigation. No immediate action was taken, due probably to the fact that a few days later Dr. Slade was "exposed" by Ray Lankester, who claimed to be able to detect how Slade's "tricks" were done. His explanation was flouted by most of those interested, and even as unsympathetic an historian as Frank Podmore put it down as "not effective," the indictment against Slade was quashed on a technicality and he left England to avoid another trial.

Prof. Barrett kept on with his inquiry and, at his invitation in January, 1882, a conference was held in London at which it was decided that there was a strong *prima facie* case for Spiritualism, and the Society for Psychical Research was formed under the presidency of Prof. Henry Sedgwick. Among others its first council included Edmund Gurney, Prof. Balfour Stewart, F. W. H. Myers, Robert Hutton, Stanton Moses and Dr. George Wyld (President of the British Theosophical Society). The work of the Society was divided into five departments dealing with:

1st. The transmission of definite thoughts from one mind to another by means independent of the ordinary organs of sense—Telepathy, Thought-transference.

2nd. The nature, power and effects of Suggestion, Mesmerism, Hypnotism, Psychic Healing.

3rd. The undeveloped and unrecog-

nized faculties of the mind—the Subliminal Self.

4th. Apparitions and Hauntings.

5th. Evidence of the existence of intelligences other than "the living" and of the reality of inter-communication.

Among its presidents have been Prof. Wm. James (Harvard), Sir Wm. Crookes, F. R. S.; Prof. Langley (Head of the Smithsonian Institute), Prof. Wm. R. Barrett (Prof. Experimental Physics, Royal College, Dublin), Lord Raleigh (discoverer of the element Argon), Sir Oliver Lodge, F. W. H. Myers, Prof. Balfour Stewart, F. R. S.

In 1889 a separate branch was established in the United States, which co-operated with the London Society until within a few years ago when it began an independent existence under the leadership of Prof. James H. Hyslop of Columbia University. The work of the Society is recorded in its PROCEEDINGS, the first part of which was published in 1882 and in a monthly Journal for members published since 1884. Among the important undertakings perhaps the most notable was the publication of PHANTASMS OF THE LIVING under the joint-authorship of Edmund Gurney, F. W. H. Myers and Frank Podmore in 2 Vols. 8 mo. 13200 pages. In 1885 Prof. James "discovered" Mrs. Piper of Boston and in the following year he made a brief report to the American Society for Psychical Research of his experiences with "the most perfect medium who has ever been discovered."

The British Society sent Dr. Richard Hodgson over to America to study the phenomena occurring in connection with Mrs. Piper and for more than fifteen years she never was to stay out of his sight, and for several months he had her over in England. Through Mrs. Piper the society has done its most valuable work and many of its most important conclusions have been formed as the result of the investigations carried on through her mediumship. Of course the Society as such expresses no opinion, its function being merely to ascertain the facts through careful experiment, place them on record and leave everybody free to form his own opinions.

In the course of the long inquiry many theories have been brought forward to explain the facts, most of them only to be abandoned on the ground of their inadequacy. Fraud for example was soon eliminated. Illusion, telepathy, etc., have all been tried and found wanting as complete and satisfactory explanations, leaving one in possession of the field, viz., that there is another world peopled with intelligences similar to our own and that we can communicate with them. Telepathy held out longest, but was disposed of by the process of cross correspondence, where one part of an alleged message comes through one medium, that part being meaningless until it is fitted to another part obtained through a second or even third medium, when the whole intelligible message is arrived at by their combination. Besides information has been received which was at the time unknown to anyone concerned but which was afterward verified. The most prominent investigators with few exceptions beginning as sceptics have been forced to the conclusion that "death is not the end of life but merely the passage from one stage of life to another." Prof. Hyslop, Secretary of the American Society for Psychical Research records the following result following his efforts to ascertain the possibility of the survival of his father and other relatives through the mediumship of Mrs. Piper. Out of 205 incidents in their lives, 152 are classed as true, 37 as indeterminate, and 16 as wrong. Out of 927 factors comprising those incidents 717 are classed as true, 167 indeterminate and 43 as wrong. (Proc. S. P. R. Vol. 16, p121.) His conclusion is "that the amazing number of specific incidents that can be proved to have been the experiences, thoughts, and actions of the alleged communicant and of him alone in connection with the sitters is so overwhelming in its external features at least that no student can refuse it the merit of fulfilling the demands of a scientific proof of immortality." Dr. Richard Hodgson, another skeptic after going through the mill recorded his conviction that "at the present time I cannot profess to have any doubt but that the chief communicators to which I have referred are veritably the

personalities that they claim to be and that they have directly communicated with us through Mrs. Piper's organism." F. W. H. Myers, "We have shown that amid much deception and self-deception, fraud and illusion veritable manifestations do reach us from beyond the grave." Sir Oliver Lodge, speaking of Mr. Myers himself said, "The one hypothesis which seems to me most clearly to satisfy that condition in this case is, that we are in direct touch with some part of the surviving personality of a scholar and that scholar is Frederick W. H. Myers."

Twenty years after the founding of the society Mr. Edward T. Bennet, Asst. Secretary, published his book, THE SOCIETY FOR PSYCHICAL RESEARCH, ITS RISE, PROGRESS AND SKETCH OF ITS WORK, which is a summing up of the results in each of the five departments originally outlined. The most important of all questions affecting human life had been in the hands of the greatest jury ever empaneled, a jury that took twenty years to consider its verdict, and if we carry the analogy far enough to consider Mr. Bennet as the foreman he announced the verdict in the following terms: "In attempting to sum up the work which the Society for Psychical Research has accomplished during the first twenty years of its existence, it may be claimed:"

(1) That proof is afforded that there are other means than the "five senses" by which knowledge can be acquired by the human mind; in other words, that Telepathy is a fact.

(2) That one human mind has the power of influencing other human minds in ways not heretofore recognized by science; in other words, that the effects of Suggestion, Hypnotism, and Psychic Healing represent groups of actual phenomena.

(3) That there is a realm of undeveloped and unrecognized Faculty in Man, provisionally termed the Subliminal Self.

(4) That there is a basis of fact in many stories of Hauntings and Apparitions of various kinds.

(5) That in Psychical Research the enquirer does meet with Intelligences other than human beings in the flesh. And that

there is evidence—small though it be in amount—which is sufficient to prove the continuity of individual life after death, and that communication does take place between those in this and in another condition of life.

This result has answered the primary question of the possibility of survival for thousands whose minds are amenable to the logic of facts but much remains yet to be done, for tardy-footed science has

still much to learn regarding the nature of the future life. In thirty-five years of investigation no facts have come to light that are in any way opposed to the teaching of Theosophy, on the contrary every well established result has but corroborated the Ancient Wisdom and abundantly justified the confidence placed in those who tell us now of things that the Society for Psychical Research will no doubt reach in the years that are yet to come.

TOWARD BROTHERHOOD

Owing to the fact that for hundreds of years, the West has had little knowledge of God's plan of evolution to guide its efforts toward growth, a good many errors have been built into the foundations of our revered institutions. The worst of these errors is the idea that it may be possible to do good to ourselves at the expense of a brother. Another is that it may be possible to evade the results of our own acts. Vivisection and that branch of medical science responsible for most of it—serum-therapy, are built upon these bogs of ignorance.

It is because thought on this subject is vague and inaccurate, that organized effort is being made to bring the subject into public view. The American League for Prevention of Legalized Crime supports an anti-vivisection department, of which a Southwestern Division is now being organized. The objects are: To teach that vivisection is a crime against brotherhood. That serum-therapy is a menace to the human race. To oppose the movement to make the use of serums and drugs compulsory.

The basis of our belief that vivisection and animal experimentation is a crime, lies in our knowledge of the interrelation of the kingdoms of Nature. Animals are our little brothers because they, like ourselves, represent a stage in God's process of form-building, and where we now stand, they will some day also be. The one inherent right in all that lives is the right to grow, and the one crime is the

act that thwarts or prevents another's growth. Vivisection has been and is, causing an immeasurable amount of pain and terror in the animal kingdom, and the reaction from this, from the astral world, must seek that most convenient channel, our criminal class, in finding its way home to us.

Serum-therapy is a fallacy, founded on a false premise: it is an effort to nullify the result of unsanitary living by the introduction into the blood of what some people consider to be concentrated filth—an effort still in the experimental stage and questioned by many learned physicians. Discussing compulsory vaccination with a physician recently, I said: "You believe in vaccination, and having been vaccinated you are safe. Why bother about me?" "You might take the disease and give it to me," he replied. "But you're vaccinated!" "Well you see, vaccination does not actually prevent, it only lessens the severity of the disease." A case of possible small-pox for both of us, but the certainty of vaccination with all its dangers and all its moral blight for him.

The law of karma does not admit of such healing. There are those, however, who seek to make the use of serums compulsory because there is money in it. Millions are invested in serum-factories, and other millions are derived from fees. Errors which pay dividends are hard to kill. Self-interest drapes a heavy veil over windows through which the discon-

certing light of knowledge might come.

As Division Secretary of the Anti-Vivisection Department, I beg your assistance. There are no membership fees—we look to voluntary contributions for support. The more money we get, the more rapid the education which alone will make these crimes impossible. If you are interested, send me your name and your money. Even a stamp will help, for it will carry back to you fuller information of our work; the great need for our effort; and the danger that lies for all of us in ignorance and inaction. You will then see the necessity of giving generously.

* * * I wish I could be with you to voice my protest against the infliction of suffering on our helpless brethren in order to seek remedies for ourselves. It is my profound conviction, that in a world of law, no knowledge worthy of the name can be won by cruelty; but were such gain possible, then such knowledge should be rejected, for the demoralization caused by cruelty is far worse than the physical suffering caused by disease. Right living, moral emotion, pure surroundings—these are the true prophylactics against disease. To avoid the wrong-doing that leads to syphilis is a surer check to that disease, than to inoculate monkeys with it in order to watch its ravages.—Annie Besant.

Send letters and money to me at 1418 Carroll Avenue, Los Angeles, Cal.

HELEN M. STARK

MRS. BESANT AND HER WORK

By MARY K. NEFF

Excerpts from an address given before Krotona Lodge October 3, 1918

Friends and Fellow Workers at Krotona:

I am very, very happy to come back to America after an absence of seven years in India and I didn't think I would have the happiness of addressing you on Mrs. Besant's birthday.

Mrs. Besant and Mr. Leadbeater are the greatest workers I have ever seen.

Just at present Mrs. Besant's day is something like this: Rise at 4 or 5 and write for THE THEOSOPHIST or THE COMMONWEAL, answer correspondence—for until the last year or so Mrs. Besant did all her own correspondence—at 7 o'clock the motor arrives and honks in front of the building and Mrs. Besant comes down with a little lunch in her hand and goes off to Madras to the NEW INDIA office there. She edits NEW INDIA herself, for it is a dangerous thing to be the editor of a political paper and she takes that risk herself and will not allow another to do so. After spending the day she usually comes home at 5 or 6, but it may well be that some one has asked for an interview. People do not realize the tremendous strain under which she works and sometimes take up her time so that it is 9 o'clock before she finally arrives, utterly exhausted, and almost unable to walk to her room. That is the state in which I left her eight weeks ago.

She has always been overburdened with work but it seems now that she is almost overwhelmed. When she returned from internment she was unable to walk and had to be supported to her room. She has recovered in a measure but the strain is telling on her now as it did not use to do.

At the trial held in 1913, Mrs. Besant conducted her own case, and in order to do that it required a very great deal of technical legal knowledge. Mrs. Besant has in her room a large square chowki, or Indian dais. It is covered with a rich carpet and at the back is a big roll or cushion against which she leans as she sits cross-legged, Indian fashion at her work. This chowki is roomy enough ordinarily, but at the time of the trial there were innumerable law books stacked so high there was only room for a small passage where she might step out. Every night after the trial she would spend almost the whole night looking up matters for the next day, staying up until 12 or 2 o'clock and rising again at 4 or 5. This alone was enough to persuade me that she was a superwoman, for at 63 the physical body could not bear such a strain unless strength were gained from some other source.

Mrs. Besant's work in India, she herself says, has been divided into three phases. She came about twenty-five years ago and since then she has been working for the uplift of India. The first phase was to give the Indian self-respect, to restore his confidence in his religion, philosophy and customs. Ridicule of these had trodden him down and caused him to lose confidence in himself, his country and his religion.

Having in some measure raised the self-respect of the Indian, she set about his education and the raising of the lower castes. She was the founder of the first Hindu college in India, the Central Hindu College. The Government colleges had, of course, upheld English customs and ideals as those which the Indian should follow. Mrs. Besant in the second phase of her work established Hindu schools, uplifting Indian ideals and the Central Hindu College has now become the first Hindu University of India.

Later she founded the Theosophical Educational Trust and established schools for boys and girls in various parts of the country.

At first she tried to put new life into the old castes and to restore them to their original purpose and value, but she found it to be hopeless and now is trying to shatter caste customs. She formed the League of Stalwarts, an organization well named, for none but stalwart souls will join. The members agree to educate their daughters as well as their sons, not to permit their daughters to marry under the age of 16, to allow the marriage of widows, to dine with members outside their own caste and to break away from the old trammels in every possible way.

After a number of years she entered the third phase of her work—political reform. All are agreed, both the Englishman and the Indian, that India should have Home Rule; the only point disagreed upon is when they should have it. The Government says that India is not ready for it, and India says that it should be granted immediately. The English

argue that India is not ready because the people are not educated, have not sufficient education to govern themselves, but the trouble is that no attempt is made to educate them in greater numbers, and after 150 years of English rule matters stand this way: One man in ten can read in his own vernacular, and one woman in one hundred. Not a very good showing, when one considers that Japan has been made literate in thirty years and we Americans have educated the Filipinos in less than twenty years. The Home Rule League was formed to educate them politically and to give them an organization through which political reforms could be affected. That is the work which at the moment Mrs. Besant is carrying on. . . .

Mrs. Besant, with a small party, went to Gorakhpore to deliver a lecture, and I saw for the first time how she is received as a political leader. The meeting was held in a large hall and the audience which crowded it was made up of the flower of the educated men of the United Provinces of Agra and Oudh. As Mrs. Besant came in, the whole meeting rose to its feet and thundered its enthusiasm. I have never heard anything like it, and yet when Mrs. Besant, a little white-haired lady, raised her hand for silence, instantly you could have heard a pin drop. The force which radiated from her was very palpable. . . .

It is a wonderful privilege to come into personal touch with these leaders and if there is one thing which we learn it is that they are devoted to their work. Mr. Leadbeater rises early and sits all day making his numerous investigations and writing in the midst of all manner of interruptions and never gets ruffled. Once when he was working very hard and was quite tired I said: "Why don't you spare yourself a bit? Why work so hard?" He replied: "After all, what else are we here for?"

The keynote at Adyar is Service; forget yourself entirely, throw yourself into the Cause and Work.

FROM THE EDITOR

Sydney, Australia, August 27, 1918.

My Dear Friends:

It would seem as though there ought to be much to relate of theosophical doings here in Sydney—no doubt there is—only I have been so occupied in trying to assist the evolution of some books which are emerging from heaps of fascinating lecture notes and talks by Bishop Leadbeater, that I have truly not had time to become acquainted with it. But I can give you some news of our long-lost Mr. Cooper, who has become the Rev. Irving S. Cooper, by the way. I understand now, as I did not before, why he does not write long letters and articles for *THE MESSENGER*. He is about the busiest man I remember seeing. The demands on his time are legion.

For the moment the focus of attention here is on the Old Catholic movement. Every detail of the ceremonial is being worked out as perfectly and painstakingly as possible. Bishop Leadbeater has made and is still making investigations into the occult side of the Mass, and an elaborate and complete book on the Science of the Sacraments is under way. Mr. Cooper is strenuously engaged in assisting Bishop Leadbeater in putting this together. But this is not by any means the only thing Mr. Cooper is doing, for I see him a part of the time lecturing to the public—at least once a week; part of the time making designs for embroidering vestments (he does not embroider them, however!); part of the time teaching a class and the rest of the time acting as information bureau about anything whatever that is needed. His typewriter taps during the intervals and completed manuscripts appear always when needed. The book on the Mass will be well illustrated with diagrams of the various stages of the Eucharistic edifice as it takes form during the course of the Mass. The purpose and function of each part is explained and so the book will contain not only the theory and meaning of the Sacraments but the

completed form or architectural side of the thing as well. They have already been working some months on this and it may be still some time before it is ready for the press. However, when this is finished and off the tapis, there are vistas of other books—whether or not they can all be completed during the present manvantara remains to be seen.

The chief event of the week for some of us is the Sunday morning High Mass at which Bishop Leadbeater is always present and usually either celebrates or delivers the sermon. As you can imagine, this service is a most powerful and uplifting one. On the 4th of August last Bishop Leadbeater gave a stirring sermon on the war. That day had been set apart by the Government of this country as a day of intercession in connection with the war.

He opened his address with an explanation of our attitude on prayer: that we who belong to the liberal Catholic Church do not think ourselves competent to tell God what He ought to do. But that our prayer is more like the higher meditation—the raising of oneself into communion with God, that the God within shall rise to realize and become one with the God without. On the subject of the war he said among other things:

You must face the fact that the present generation of your enemies are the egos who have come for this particular work. They are dangerous wild beasts who must be swept back into savage tribes to which they belong. I know that sounds harsh to some of you who do not understand what it means deep down, but this which I tell you is true. They are obsessed and therefore not in all cases fully responsible on the physical plane, but they are responsible for being liable to obsession, and they must be taught. In their pride they will not learn by reason, therefore they are being taught by the terrible national calamity which is already not only overhanging them, but working even among them.

I should like to put before you an aspect of this terrible war that may, perhaps, be new to some of you. I know you have thought of its horror; I know you have thought of its loss;

I know that has been brought home very closely and very terribly to many of you, and I know that you have an idea, most of you, that it is a struggle between right and wrong, but there is another thing you may not have thought of and that is that this war is an unparalleled opportunity. First and most certainly it is an opportunity for the soldiers. It is an opportunity for those who are able to go and fight. True, they risk dying for their country, but how can men die more nobly than that? That is very surely a case where to die is to gain, for those who die by that one supreme act of self-sacrifice, make advancement which otherwise might take them 20 lives to make. I know as well as you that the men differ very greatly; some of them are educated men of high ideals, others are perhaps much less developed, others may have no special ideals except that one magnificent idea of devotion to an ideal. They die for the sake of what is, after all, an abstraction to them—the country, the right, the cause of justice—but that one fact and the fact that they have proved their belief to be a real belief, by the greatest sacrifice that any man on the physical plane can make, will carry them far; that will put them under the instruction now being given to men on the other side. This will bring them back into life at a far higher level than that at which they left it.

It is an opportunity, not only for the soldier who can fight; everyone who can ought to do so: there ought to be no one single eligible person who is not taking up his cross and following his Master, but it is an opportunity for everyone. Everyone can do something, and it is the duty of every man, woman and child to find a way to do something—direct work if possible. There are the women who knit socks; there are those who save in order to be able to help with money, who deny them-

selves in various ways; there are those who do Red Cross work. All that is right and well and good and as it should be. Certainly under these circumstances, and at this emergency, no single person should spend money on sport and fine clothes, and drink and horse-racing. That man who in the face of an emergency like this refuses to do his work for petty personal reasons—that he should work a few hours less or receive higher wages—shows lack of appreciation; lack of intellect and lack of heart.

This is one of God's periodical examinations of His people, to see how the world stands. He gives them the greatest opportunity: who shall rise to it? Who will rise superior to the obvious appeal of the body for ease and comfort, the appeal of the lower mind to forget all about these horrors on the other side of the world by indulging in all sorts of foolishness—sport and self-gratification. We who understand must stand boldly against the insidious treachery and treason which veils itself under fair names and tries to make us apply to this extraordinary time of trial what would be right, perhaps, in ordinary times, that we should be forebearing rather than fight, that we should give up things rather than enter into a contest. Ordinarily, yes, you have the right to give up that which concerns yourself alone, but you have no right when right and wrong are met in conflict, to stand aside and say that it does not concern you. Now is the time to quit yourselves like men and fight, as the Apostle tells you, if not in one way then in another. If you cannot go out and take weapons in your hands, you can give money, you can fight by your voice and by your pen, teaching the ignorant and rousing the selfish, but at least you can do something, and he who neglects the opportunity to do something will regret his failure to see the light through many lives to come.

MAY S. ROGERS.

Searching for the intangible do not hope to find it in the material nor try to imprison that which has no form. Life is a game of hide and seek; as with blindfolded children the joy with most of us lies in contact. Wisdom gives the sight which sees at a distance and knows that only in the self-power to mirror does it know the friend.

M. H. D.

FROM THE NATIONAL PRESIDENT

SELF-PROTECTION

People frequently ask how they are to protect themselves from the depreciation of other people's thoughts. In some cases they are people formerly connected with some society or religion and claim that there are those left behind who seek to influence them by the power of thought to return. Others are physical and are sensing more and more the subtler vibrations and feel the pressure of them. Others still are apparently being influenced and annoyed by their own foolish creations of a kama-manastic nature. All become greatly disturbed, and sometimes even hysterical; they lose their poise and good judgment and an unreasoning fear dominates them.

What these good people need, as all others who require protection from the astralmental forces, is to become an open and continuous highway for the beneficent forces of their spiritual nature. Most people are ordinarily just "termini"—dead ends—more absorptive than distributive; they are drawing in everything they can from their environment and pouring out very little in a beneficent way. If they would only repolarize their consciousness and cease sapping their environment, if they would begin to draw from within themselves and to pour out helpfulness upon the outside, they would become channels for a constantly flowing life that would vivify and uplift not only those upon whom the life was poured, but also the channel itself.

The divine life is seeking channels always—now as never before. We can become such channels by keeping ourselves open above and below—reaching up (or within) to the Higher Self, contacting the diviner world, and then reaching down (or outwards) and pouring out the blessings of that contact upon all about us. If the mistake be made of forgetting the source of supply within and giving only from the personality, undoubtedly depletion will supervene. But if that inner contact never be lost sight of; if we will con-

tinually realize that at the point of the higher dimension (within) there is the source of all power, knowledge and love; that the doorway thereto must be kept always open; that the divine flow must pour through us constantly, upon all the world about us as a gentle and joyous exercise of consciousness, we shall never have to bother ourselves about protection. The radiant flow of that force will be so powerful as to make it impossible for any outer thought or emotion to enter and do injury.

If we learn this well and practice it effectively I believe that we shall need neither priest nor doctor, for we shall become sun centres of unselfish spiritual power. "More radiant than the sun, purer than the snow, subtler than the ether is the Self, the spirit within my heart; I am that Self, that Self am I."

VOTING FRENCH AFFILIATION

A press dispatch states that one thousand delegates of the Grand Lodge of Ancient Free and Accepted Masons representing more than sixty-five thousand members in California, have voted to establish full fraternal relations with the Grand Lodge and Grand Orient of France. An inspiring scene followed, the Tri-Color of France being unfurled with the Stars and Stripes, while the Marseillaise was sung. This is an instance of what is happening in other states of the Union and represents one of the many happy achievements of the war.

The news makes good reading to the Co-Masonic movement, for their affiliation is with the Grand Orient of France. Most of the men belonging to Masonry have strong prejudices against admitting women to their lodges, quite apart from any obligation which they may have taken. But sometimes a few minutes' conversation showing how in the early days of the rite, days long gone by, women and men, stood equally in this cosmic ceremonial, how women are now rising to the point where they are gaining their just recogni-

tion in almost all walks of life, political and otherwise, and how Masonry cannot be a drag upon this upward progress of the most spiritual element in humanity without reverting back to the mediævalism that is now passing--these and similar arguments, often convince the prejudiced masculine that there may be something after all of real value in the Co-Masonic movement.

DEMOCRATIC LODGES

Again I must say something on this head. There is yet too much of the dominancy of strong personalities in our lodges. It is hurting the work. There is nothing more discouraging to the younger, or the undeveloped member than to be constantly controlled, dominated, and "sat upon" by some prominent figure in the lodge. In most cases this prominent figure is an exceedingly worthy person with a great deal of devotion and capacity, and will shine out conspicuously in the midst of those roundabout him or her. He realizes quite clearly his own worth and honestly believes that the work of the lodge can only be well done by himself. No doubt this is quite true, from the standpoint of material efficiency. But there is a larger problem involved--that of training others to fill all posts in the work, and transforming the membership of the lodge into a democracy of doers.

Let a lodge autocrat once step aside from lodge leadership, and see what happens. For a time the lodge seems to fall to pieces for lack of trained members to sustain its activities, and much time has to be expended in developing those who can carry on its work more evenly. The one-man lodge is a weak lodge always, no matter how powerful that one man is in his own personal capacity.

The strong lodge is the one that is guided by one who has the soul of a teacher, one whose constant thought is to "unload" more and more authority and responsibility upon others, and who is ever seeking new modes for training the potential elements in his lodge. A lodge formed of untalented, mediocre people, whose officers are all doing their bit up to the usual requirements of a proper or-

ganization, each on a comparatively common level of capacity, and all enthusiastic, harmonious and devoted in their lodge work, with committees doing subsidiary activities with equal devotion and enthusiasm, is of far greater value as a theosophical lodge unit than the one whose members sit around a dominant personality, obeying his or her orders, and feed upon his or her teaching like hungry little lambs. Why do not these dominant ones painstakingly and persistently embark upon the happy adventure of training the latent talents around them and forswear this passion for personal dominancy. Nine times out of ten the talent is there, but these leaders are not able to see it in the blinding glare of their own talents.

TESTS

Mr. Leadbeater once made the statement in answer to a question that our Masters never give tests on the physical plane. He said that when tests of courage, faith, etc., are given, it is always the dark side at work. Our Masters merely watch the pupil and observe how he acts, thinks and feels under the ordinary events of life. These are sufficient tests for anybody. He believed that They do not tamper ever in any way, but take advantage of our karma and note our reactions.

I have frequently met people who think they are contacting great beings and give as evidence of this the fact that they are put to all kinds of difficult tests by invisible agencies and ordered to do things on the physical plane which to me seem outlandish. But so far as I can see these methods can only test the obedience of the pupil. If the invisible guide finds the pupil is willing to make a fool of himself by flying in the face of everything deemed to be sensible in order to carry out an order, then he can be quite sure that his pupil will be an obedient subject and can be used.

The work of the Great Masters of the Wisdom, however, is not that of developing unreasoning, unthinking, undiscriminating mediums, but the gradual making of other Masters out of the promising material of humanity. Mastership and me-

diumship are as widely apart as the poles. I admit that there is a higher mediumship, but, the principles involved in its exercise are so radically different from those of the lower mediumship that a new word should be coined to designate it.

THE KROTONA SCHOOL

To say that I am happy about the Krotona School is to express my personal feeling strongly. There is a note of joyousness and well-being already permeating the school and grounds. Mrs. Gray has drawn around her a corps of most excellent teachers, each enthusiastically embued with the ideals of education for which we stand, and the children who have come, I believe, are worth every effort that can be expended upon their training. The life joyous and radiant is expressed here. Mrs. Gray has made an excellent beginning and the future of this institution looks most promising.

FALSE RUMORS

A sensational newspaper some time ago published the false rumor that Mrs. Besant was in hiding at Krotona. The gossips now say that she is hiding from people because she is broken down and does not want people to "see her terribly broken condition." How it is possible for people to manufacture such falsehoods is hard to understand. As the rumor persists, let me say here that Mrs. Besant is in India, where she has been for some years, that she never has been at Krotona, and so far as I know has no intention of making a visit here at any time soon. She is carrying an enormous burden upon her shoulders in India just now, and is one of the most conspicuous figures in politics of that nation.

A MEDITATION

The following interesting communication has been received by a fellow-member:

While meditating upon THE LIGHT OF ASIA a light dawned upon me and I would like to tell you about it. I would ask "Are not all object lessons in human experience dramatically repeated in various ways until the lessons are learned and tabulated in the under-

standing?" Evidently it is according to the Will that understanding shall comprehend and tabulate all the issues of life. In the cosmic plan the time may have arrived for a quickening of the human understanding—hence THE LIGHT OF ASIA. Thousands of thoughtful minds have seen a light, a mystery, yet to be solved by the understanding. It seems to me like the turning of a page in spiritual evolution, that those who can, may see; as the three Wise Men saw a light, a star—and by virtue of the light *within* came upon the greatest drama of human experience—the birth of Christ. There seems a similitude between the Star heralding the Advent of Christ and the drama, THE LIGHT OF ASIA in this darkest hour of the world-consciousness, "darkest just before day," presaging the Dawn, the great Spiritual Dawn that is to be. Is it not significant that this jewel should have found in Krotona its setting? I wish it might bring to pass the drama of the First Advent also, and soon.

GREETINGS

I am sure the American members appreciate the greetings sent in the following letter:

The National President,
Mr. A. P. Warrington.

Dear Sir:

Members of the Norwegian Theosophical Section gathered at their 5th annual meeting in Kristiania on the 21st of May join in sending their most cordial and fraternal greetings through you to all brethren within your Section.

EVA BLYTT

AMERICAN SOLDIERS—BRITISH LODGES

Supplementing a similar reference and invitation in a previous number of THE MESSENGER information is further given that the Theosophical Lodges in England will be happy to welcome members of the American Section who are abroad with the American Forces. The following is a list of lodges which it is likely the encampments may be near. Members at home who have relatives in the army would do well to write them this information, and it would be a kindness if American lodges would copy out this information and give it to any of the soldiers who may be about to go abroad in the service.

Folkestone: Meets at Adyar, Shorncliffe Rd.
Secretary: C. L. Robertson, 180 Sandgate Road.

Southampton: Meets at Art Gallery. Above

Bar. Secretary: Miss O. Wiseman. The Rest, Church Lane, Highfield.

Portsmouth: Meets at 12, Victoria Rd. N. Southsea. Secretary: Mrs. Layton. As above.

Bristol: 99 Whiteladies Rd. Clifton. Secretary: R. Stone, 7, St. Martin's Rd. Knowle.

Liverpool: Meets at 18, Colquitt St. Secretary: Miss E. M. Barnes, 38, Canning St.

LONDON HEADQUARTERS: (19, Tavistock Square, W. C. 1) has a special welcome for American soldiers. The Propaganda Department will supply them with books from their special collection for soldiers and sailors and the Free Reading Room in the library is open all day.

—
There is always a warm welcome awaiting our soldiers at the beautiful new headquarters of the French Section at 4 Square Rapp, Paris VII.

APPOINTMENT

Mr. D. H. Bailey of Birmingham, Alabama, has been appointed Divisional Representative of the newly created South-eastern Division of the American Section T. S. His territory will include the States of Tennessee, North and South Carolina, Georgia, Florida, Alabama, Mississippi, and Louisiana. Mr. F. H. Smith continues as Divisional Representative of the Southern Division, in which are now included the States of New Mexico, Texas, Oklahoma, and Arkansas. In this readjustment the Southwestern Division loses the State of New Mexico and now includes the States of Colorado, Utah and Arizona, with Mrs. Amelia K. Weitman as Divisional Representative, as heretofore.

THEOSOPHY AND THE WARRIOR

The following has been received from a member of the Propaganda Department of the British Section, showing the eagerness of the soldiers and sailors for Theosophy:

.... The soldiers and sailors. They are increasing in the most astonishing manner. This June I was dealing with three or four times the number of last June, and so on. It is so splendid, I am so glad. I hardly could get away this year for constant demands from them for more and every more books. The letters, too, show how desperately earnest they are about it all and how hard some of them are studying.

POSTAL VOTE

We have never had a postal vote upon important measures in our Section and I should now like to invite the membership to express their opinion upon a point that is becoming increasingly important. This point is, whether or not the dues of the American Section shall be increased from \$2.00 and \$5.00 to \$3.00 and \$6.00 respectively, according as the membership is in a lodge or at large.

For more than a year I have been urged by members deeply interested in the work of our Society to lend my support to the proposal for an increase in the dues. But I have not seen my way clear to favor the suggestion. Circumstances, however, are forcing me to realize what the high cost of living means in every department of life. It touches us as a Society in the increased postage rates; in the ascending price of practically all the material that we have to use in the conduct of the work of the Section headquarters. It is felt in the need to increase the salaries of those who must work for salaries until the present minimum scale is \$5.00 per week greater than it was in 1914.

It would indeed be remarkable if the Theosophical Society could conduct its headquarters affairs with a constantly increasing amount of work and rising scale of prices without a corresponding increase in the dues charged to its members. Therefore the Board of Trustees is at this time confronted by the immediate necessity to make provision for meeting this urgent financial problem.

As this is an important measure, I hope that before it can be brought up in a meeting of the Board the members throughout the Section will express their frank views about it, to enable the Board the better to form its decision. The proposed resolution is as follows:

Resolved, that Section 5 of By-Law IX be amended by advancing the amount of dues payable by lodge members to \$3.00 per year, and the amount payable by members-at-large to \$6.00 per year.

Let every member write a postal to Mr. Craig P. Garman, National Secretary, indicating "yes" or "no" upon this proposition, and will they kindly do so by the very earliest mail.

FROM THE NATIONAL SECRETARY

BLOOD CALLS TO BLOOD

While the orchestra played "Uncle Sammy Is Calling You," about six hundred men in Folsom Prison, Represa, Calif., surged forward to sign the following resolution which was adopted unanimously at a patriotic meeting held last June, a report of which recently came to this office. The meeting was held under the auspices of the Folsom Theosophical Study Class.

This certainly is another proof that the men confined in our prisons respond whole-heartedly to their Country's call in time of need, and that their patriotism is no less than that of other men outside of prison who have not been caught in their "mistakes." In the present war, many men of this type have proven themselves to be the best of soldiers.

The resolution reads:

Be It Resolved: That, whereas the United States of America is engaged in prosecuting a war for the insurance of democracy and freedom for the people of the world, and whereas we believe that every true hearted American should lay aside every prejudice, every grievance of a personal nature and declaring himself a staunch supporter of his country, his government and his flag offer himself unreservedly for service, active or otherwise.

Be It Further Resolved: That while we have erred in the past, causing ourselves to be removed, for a time, from the class of good citizens, we still retain the essentials to become good citizens, and are eager to redeem ourselves by working or fighting or dying for our country, whenever the call shall come. And whereas, we feel that to be able to enter the service of our country during these troublous times, whether in the trenches, in the field, or in the work-shop would be doing our duty and contributing our mite towards winning the war for Freedom and Democracy.

Be It Finally Resolved: That in submitting these Resolutions, we are stimulated and sustained by our love for our country, our patriotism; and by the remembrance that America gave us our mothers—and that this is the land of our birth.

Our Motto Is: AMERICA FOREVER!

TO LARGER QUARTERS

The following is a partial report from the Secretary of Pittsburg Lodge, which is gratifying in many ways.

The Pittsburgh Lodge has moved to the downtown section of the city and has taken the entire Mezzanine Floor of the Wabash Depot Building. They have 1925 feet of floor space with two entrances, all marble floor. Eight large pieces of leather furniture have been purchased for the reception room.

The lodge room will be kept open every afternoon. Beginning October 1st Sunday activities consist of a Star in the East meeting at 4 o'clock, and a T. S. public lecture at 8 o'clock. Two afternoon study classes are held.

Saturday evenings are to be devoted to entertaining the soldiers from the Pittsburgh camps.

The rooms are quite large enough to take care of the crowds when our National Lecturers are with us. We are doing our best to keep the "home fires burning."

ROLL OF HONOR

T. S. members numbering sixteen enlisted in the U. S. Army during the past month. From month to month the roll increases, and we are glad to see these men enter active service for the cause of Right.

Combs, Eugene W., Unity, Detroit Lodge.
Cramer, J. Arthur, Pittsburgh Lodge.
Duckering, William E., Seattle Lodge.
Feger, Robert, Member-at-Large.
Haag, Leroy, San Antonio Lodge.
Hall, Varley E., Seattle Lodge.
Hewes, La Rue, Annie Besant, San Diego Lodge.
James, Harry C., Member-at-Large.
Minarik, Mike, Fremont Lodge.
Parks, Dr. Erle C., San Francisco Lodge.
Slayton, H. O., Norfolk Lodge.
Stanworth, C. S., Norfolk Lodge.
Stowe, Clarence M., Brooklyn Lodge.
Tyler, R. G., Austin Lodge.
Wiley, Jesse, Philadelphia Lodge.
Wilson, Cecil, Victoria Lodge.

Mr. Arnold H. P. Errington, member of Kelowna Lodge (now dissolved), was reported missing soon after the beginning of the war, and has not been heard from to date. He was one of the first to enlist.

YEAR BOOK DONATIONS

In checking over the donations of \$1 per lodge for the reports published in the *Statistical Year Book and Directory* July past, it is noted that out of the 79 lodges whose reports were published, but 19 lodges contributed their dollar. A total of \$19.25 was received; while the expense of publishing the Year Book was \$125.

CORRECTED VERSION

The following letter from the President of the Advent Lodge, Toledo, Ohio, is self-explanatory. We are glad to publish it.

Dear National Secretary:

The motto of Advent Lodge, T. S., is "Watch, Prepare."

Either through a mistake of mine in copying my report, or through a mistake in printing, it appears in the Statistical Year Book as "Watch, Repose."

Could this be corrected through the columns of THE MESSENGER?

Fraternally yours,

PRESIDENT ADVENT LODGE

By all means let us blame the above error on the printer, and call it typographical.

DEATHS

Cable, John A., Pittsburgh Lodge.

Pease, O. A., Kelowna Lodge.

Robinson, Herbert, P., Fresno Lodge.

Smith, Mrs. Alice T., Colorado Lodge.

Stephens, Mrs. Helen L., Akbar Lodge.

Swim, Miss Anna, White Lotus Lodge.

John A. Cable, who had recently moved to Seattle, Wash., passed to the Higher Life on Sept. 23d, after a week of suffering. Sept. 17th his clothing caught fire from a gasoline torch used in his work.

Herbert P. Robinson was killed in action, in France, Sept 2d.

O. A. Pease was killed in service March 31, 1917, having volunteered for an especially dangerous piece of work.

Miss Anna Swim was taken suddenly by apoplexy, and passed over within a few hours.

LODGE IN BARBADOS ISLAND

As a result of the faithful effort of Mr. Edward Drayton, of Rhylstone, Hastings, Barbados, the new lodge of Barbados was organized with a charter membership numbering fifteen members.

Initiating his work in a field that presented many obstacles that good seed sown has brought its first fruits. Mr. Drayton writes: "The new members are 'men of good will.'"

FINANCIAL STATEMENT

STATEMENT FOR SEPTEMBER, 1918

Receipts

Fees and Dues.....	\$1011.45
General Fund	1.00
Publicity Donations	204.01
Krotos Special Operating Fund.	73.39
Messenger Subscriptions	12.70
Refund by W. S. Colter, from trip to Houston	26.16
Incidentals	24.44

Cash on hand September 1, 1918. 4921.67

\$6274.82

Disbursements

Salaries	\$ 280.00
1918 Convention Expense	10.00
Postage	13.00
Rent	40.00
Telephone and Telegraph	8.93
Stationery and Supplies	24.95
Incidentals	43.87

420.75

MESSENGER DEPARTMENT—

Salaries	\$25.00
Rent	7.50
Postage	17.00
Printing	100.00
Stationery and Supplies (Messenger wrapping)	125.00
Incidentals	13.45

287.95

PUBLICITY DEPARTMENT—

Salaries	100.00
Postage	12.00
Stationery and Supplies	3.90
Rent	13.50
Incidentals	13.00

142.40

Cash on hand October 1, 1918.... 5423.72

\$6274.82

MONTHLY LODGE AND MEMBERSHIP RECORD

September, 1918

Total number of Lodges..... 186

Lodges chartered	1	Lodges dissolved	1
New Members	54	Deceased	6
Reinstated	16	Resigned	11
Transfer from other Sections.....	0	Transfers to other Sections	0
Total Active Membership.....	7009	Transfers to Inactive Membership.....	3

NATIONAL PUBLICITY DEPARTMENT

RAY M. WARDALL, *Director*

WILLIAM A. S. COLTER, *Acting Director*

Introducing Theosophy to "Society"

1. The Protestant Preacher

LAST month we outlined a plan of publicity which we compared to a drag-net sweeping every community in the country. The several plans of publicity enumerated are now actively going forward. Plan No. 3 under the caption: "How We Propose to Reach the American Homes" appeared as follows in the October MESSENGER:

We will endeavor to issue specially prepared literature adapted to various classes of people, such as teachers, clergymen, professional men, rosters of Chambers of Commerce, and other business organizations, interpreting their vocations from a Theosophical viewpoint.

This plan of publicity may be effected by addressing ourselves to the task of indoctrinating men and women who stand high in their respective callings. When these able minds accept our teachings, they will give them expression, as a matter of course.

The Power of the Leader's Voice

Every man's personality is stamped upon his work. So true is this that the production of a skilled craftsman may be often identified by the technic of the work. If we can succeed in tinturing these powerful personalities with the basic principles embraced within the Theosophical system of thought (later filling in the detail), our propaganda will be carried on by them—possibly better than we can do. They are specialists in their chosen fields. They influence, consciously or unconsciously, a satellitish following of devotees who are prone to accept ready-made convictions, and in whom the injunction "This is a fact" inspires entire credence. Even those who are indifferent to higher speculation will be impressed with Theosophical teachings *when they come from the lips of their recognized leaders.*

In all history, there is no more striking illustration of the power of a virile leader to influence public opinion than the remarkable spectacle of the whole world awaiting with suspended judgment the decisive utterances of President Wilson. At the beginning, it was a war—colossal in its proportions, and based upon the principles of Nationalism. With a few matchless pronouncements, the President pointed out clearly the fundamental character of the struggle and exalted the issue into a CAUSE, a profound human movement toward the beautiful and the good. A spiritual idealism has taken hold of the nation, raising it to heights of holy purpose, and filling all hearts with a valiant and righteous indignation against the evil power that begot the war.

Unquestionably, rapid progress in Theosophical publicity can be had through the voices of those who direct the destinies of human organizations, sects and cults. They will adapt the Theosophical knowledge to their viewpoint, and with this we should be well content, for the present. Let us enlist the power of these moulders of opinion who at a word, almost, can remedy many of the ills of life.

In this and subsequent issues of THE MESSENGER, we will analyze the psychology of these conspicuous ones—the statesman, novelist, preacher, scientist, business man, artist. We will note how Theosophy shows forth under the facile hands of these specialists who wield such a tremendous power in human affairs. Let us look first at religion.

What Will the Protestant Preacher Do With Theosophy?

Many ministers preach a gospel which is at variance with their innermost convictions, adhering (if they do adhere) to the dogma of their church through deference to custom and tradition. In *METHODISM ADRIFF* the author deplores that evolution is being preached from ninety per cent of the pulpits; a celebrated Presbyterian minister declared that the formerly current chronological reckoning of Genesis is

sheer nonsense, and cited the calculations of science which prove that millions of years is the probable age of the clay cliffs on the coast of England; the doctrine of vicarious atonement has likewise been cast overboard, even by many ultra-orthodoxists, as opposed to the compensative processes of nature, especially the law of cause and effect.

The Brotherhood of religions is nearer reality today than ever before, forced thereto by the exigencies of war. Within range of the big guns in Flanders, the Y. M. C. A. had a hut but no preacher; a Catholic priest happened along and, upon invitation, held mass on the Y. M. C. A. rostrum. He was followed by a Jewish Rabbi. Later, the Y. M. C. A. Secretary appeared upon the scene and proceeded to hold a regular old-fashion prayer-meeting. Under the sponsorship of the United States Government a joint campaign of \$175,000,000 will soon be launched for War Work. Five religious organizations share in this Army Service. Banded together with a common aim, seeking a footing of agreement in practise and ignoring points of contention in theory, they are sowing the seed of enduring Brotherhood in their ranks.

Theosophy in the Pulpit

Theosophy as preached from the Protestant pulpits would appear:

1. As a cordial good-fellowship among religions.
2. As a rational presentation of scripture that will satisfy both common-sense and the spiritual longings of the human soul—a school for the higher mind.
3. ABOVE ALL, a Theosophical Protestantism will contain a system of graduated teachings with "shallows for the unlearned or careless, and depths into which the philosopher might plunge," thus supplying each according to his need.

We are preparing a publication to be distributed to all preachers, which will contain a brief synopsis of the doctrine of reincarnation, followed by references to prominent *living* authorities who avow their belief in re-birth. This will surely win for it respectful attention, if only for the names of its avowed champions. So will our beloved Truth gain prestige, and the unquestioned eminence of its sponsors may carry conviction to many in whom the gregarious instinct yet stifles individuality.

Next month we will deal with Theosophy as expressed by specialists in other lines of human endeavor.

W. A. S. C.

WHO WILL DISTRIBUTE "WHY WE GO OVER THE TOP"?

A new edition of Captain Wardall's pamphlet, "Why We Go Over the Top," slightly revised, is now ready for distribution. This has proven to be one of the most valuable pieces of literature ever issued by this department. More inquiries have come directly from it than from any other publication. On the front cover appears: "Send this to a soldier." This pamphlet is eminently suitable to be distributed not only to soldiers and sailors but broadcast among the civilian population. Results are what count and we base the above estimate of the value of this publication on the number of direct responses it prompted.

The first edition of 50,000 was soon exhausted and the many inquiries received

from members and lodges for this popular publication forced us to print a new edition. On the front cover is printed directions for obtaining further information and on the back is printed a list of books.

This literature is supplied free to all who will distribute it, but as the cost of all publicity matter is mainly paid by voluntary contributions, we appreciate donations for this purpose. The extent of our work is measured entirely by the funds at our disposal. Postage is a heavy item in this department and stamps sufficient for mailing the packages will be thankfully received with order. The postage amounts to 8c for 120 pamphlets.

All members and lodges are welcome to any quantity of "Why We Go Over the Top" that they can distribute to advantage.

**THE KROTONA MAIL SERIES
FOR ENQUIRERS**

The Krotona Series of booklets for enquirers is now ready. They are neatly bound in attractive colors and are compilations and excerpts from standard elementary books on Theosophy. On the back cover are listed books pertaining to the subject matter of the booklet with full directions for obtaining them:

The titles are:

1. *Theosophy: The Mission of the Theosophical Society.*
2. *There Are No Dead.*
3. *Reincarnation: Do We Live on Earth Again?*
4. *Karma: The Law of Human Destiny.*
5. *The Occult Side of Christianity: The Coming of the Christ.*
6. *The Power and Use of Thought.*
7. *The Brotherhood of Religions.*
8. *Man's Invisible Bodies and How He uses Them.*
9. *Scientific Evidence That the Dead Still Live.*
10. *Masters and Supermen: The Coming of the Christ.*

These booklets are mailed semi-monthly in serial order beginning with No. 1. With No. 3 is enclosed a postal card addressed to us, requesting further literature. Only those who return the card will receive the remaining seven booklets.

Lodge officers and members are requested to send us names and addresses of beginners in Theosophy in order that we may help them with this elementary course of reading. These names may be obtained at public lectures and through enquiries for books at lodge libraries; alertness will reveal many other ways of securing names of people who have cast adrift from orthodox moorings and are in need of a life-preserver. Send us names, but PLEASE—

Don't send names of old students of Theosophy;

Don't send names of T. S. members;

Don't send names of regular lecture attenders;

The sole object of this mail series is to encourage and help people who are making their first acquaintance with Theosophy.

Send names of soldiers. To all men in the Service we give "intensive treat-

ment," sending out the entire series of ten booklets in a period of thirty days.

RESPONSE FROM MEMBERS

We acknowledge with grateful appreciation the many letters received from members and lodges in support of our National publicity program. With the hearty co-operation of every member we will soon commence to make our influence felt in the thought of the Nation.

**NO PUBLIC MEETINGS
DURING EPIDEMIC**

The itineraries of National and Divisional lecturers have been suspended during the present nation-wide epidemic.

W. A. S. C.

**NATIONAL PUBLICITY RECEIPTS
TO SEPT. 12, 1918**

Mrs. Ada Horton-Bird, Krotona.....	\$ 2.50
Oscar Kraft, Sacramento	1.05
Pasadena Lodge, Pasadena, Cal.	10.00
Mrs. Louisa Curry, Winnipeg, Man., Can....	5.00
Berkeley Lodge, Berkeley, Cal.	4.00
Mrs. P. Parks, Santa Barbara, Cal.24
Mrs. Laura Holloway, Dayton, O.	1.00
E. D. Miller, Dayton, O.	1.00
Otto Thase, Dayton, O.	1.00
J. K. Takahashi, San Francisco, Cal.	5.00
Mrs. Catherine Sharp, Chicago, Ill.	1.00
L. W. Smith, Rochelle, Ill.	5.00
John H. Mason, Portland, Ore.	5.00
Chas. H. McIntosh, Washington, D. C.	10.00
Ora M. Carpenter, Derby Line, Vt.	1.00
Mrs. W. F. Anderson, Torrington, Wyo.	2.00
Harry R. Thompson, Fort Logan, Colo.	5.00
Belle C. Wilcox, Syracuse, N. Y.	2.00
Legne Lagerstrom, Lindstrom, Minn.	5.00
Mrs. Cora D. Thompson, Cincinnati, O.	1.00
Mr. and Mrs. N. Oss, Eau Claire, Wis.	1.00
Minnie W. Washburn, Washington, D. C.	2.00
M. L. Biggar, Washington, D. C.	5.00
Mrs. Laura E. Scripps, Avalon, Catalina Island, Cal.	5.00
J. R. Thompson, Ishpeming, Mich.	10.00
Geo. Kindig, York, Pa.	10.00
Mrs. R. J. Stevens, San Antonio, Texas.	2.50
George B. Hastings, Buffalo, N. Y.	5.00
Dr. J. B. McMahon, De Ridder, La.	10.00
Homer C. Malley, New York City	5.00
K. R. Thomsen, Phoenix, Ariz.	2.00
W. G. McFadden, Paducah, Ky.	1.00
Mrs. Vera Frisbie, Fresno, Cal.	2.00
Miss Jeanette Engley, Big Pine, Cal.	1.00
Mrs. Sidney O. Marsh, Monchova, Lucas County, O.	1.00
Peter Marchl, St. Louis, Mo.	1.50
E. R. Bailey, St. Paul, Minn.22
Mrs. Frances R. Riley, Sawtelle, Cal.	1.00
Mrs. J. J. Ellis, Minneapolis, Minn.	2.00
Catherine Smeltzly, Fort Wayne, Ind.	1.00
Julius C. Fjerdingtonstad, Los Angeles, Cal.	10.00
Mrs. Hazel Patterson Stuart, Los Angeles, Cal.	5.00
Miss Cora Zemlock, Milwaukee Lodge	1.00
Guy Denbigh, Vulcan, Alberta, Can.	5.00
Dr. L. Geddis, Syracuse, Nebraska.	5.00
Mrs. Georgina F. Walton, Krotona.	25.00
Elizabeth E. Andrews, Leavenworth, Wash.	3.00
Florence Van Bergen, Cortland, N. Y.	5.00
Pacific Lodge, San Francisco	6.00

\$201.01

WAR WORK

LAURA SLAVENS WOOD *War Secretary, National Publicity Department*

PHENOMENAL RESPONSE

In cash, \$7472.68 has been received to date on the War Fund for Soldiers, besides several hundred dollars' worth of books have been donated.

Four months ago it was predicted that the War Campaign would only total \$2000 for the entire year, but that goal was far exceeded during the first month of the Campaign.

The four months of the Campaign so far have averaged nearly \$2000 each, in spite of the vacation months and the confusion of getting started in September.

BIGNESS OF THE WORK

Dear Fellow Theosophists, you do not know how well you have done. Who would have thought the American Section would give so much money!

Never before in the history of the Society have so many members made voluntary contributions to *any* cause.

Page 155 of October MESSENGER and also the War Work Statement in this issue are more eloquent than any words could be. The fact that so many are taking part is what gives great significance to the War Work.

Other nationalities are responding. The following letter containing a large, pink check was recently received from China:

Peking, 3 August, 1918.

Laura Slavens Wood,
Houston, Texas.

Enclosed is \$16 for the Theosophical War Fund, on behalf of my wife and myself. We have also contributed to the similar fund started in England, otherwise we might send more. Theosophists should concentrate on this.

(Signed) C. SPURGEON MEDIUMST.

One of Japanese nationality writes:

My Dear Mrs. Laura Slavens Wood:

I was wishing to do my humble share in contributing to the T. S. War Fund, but so far I have neglected.

How I am glad to have the honor and privilege to shoulder your noble undertaking by little contribution. This is my prescribed share—but it will not be the last one—it is only beginning.

Wishing you to find increasing joy in the Master's work. Yours fraternally,

(Signed) YOSABURO TAKAHASHI.

GETTING ACQUAINTED WITH OUR BOYS

The recreation halls present a remarkable opportunity of getting acquainted with vast numbers of American boys. They miss the home folks, and are pathetically eager to get acquainted with good "folks" who will take an interest in them.

If one of these new found friends hands them an interesting leaflet, especially prepared for soldiers, and requests them to read it, giving a few clear words of explanation, they will gladly do so. They also carry it to their mates, eight of whom bunk in the same tent and form a kind of a family circle who discuss their common interests.

In this way it is passed along with the personal touch.

GETTING ACQUAINTED WITH THEIR FRIENDS

The people who come to the Recreation Halls are those who have brothers, sons and sweethearts in the army. They are doing for these boys what they hope some other mothers and daughters are doing for theirs in other camp cities.

Every kind of American home is represented in our hall.

Upon one side of our stationery and leaflet racks is the motto: "Write a Letter Home," and upon the other: "Send a Leaflet Home."

Strong personal ties are made in the hall, and later continued by correspondence.

OFFICERS RESPOND

At the officers' weekly dance the continent met in our Recreation Hall. One officer was an enthusiastic member of a New York Lodge, two were members of a Michigan Lodge and had known Col. Olcott and Mr. Leadbeater, another was formerly a member of Seattle Lodge.

These officers came to the dance because they were Theosophists and wanted to get in touch with us. All took books and leaflets to be distributed.

HALLS AND WORKERS

New Halls are gradually being established.

The number of workers volunteering is steadily increasing. It looks as though several new centers can be opened up at an early date.

During September \$1431.35 has been received, though many Lodges got a later start on their year's activities.

WAR WORK STATEMENT

For Month Ending Sept. 30, 1918.

The \$73 credited to Harmony Lodge, Albany, N. Y., in the July Statement should have been credited to Harmony Lodge, Toledo, Ohio. Up to date the Toledo brand of Harmony has produced \$77, while our books show that the Albany brand of Harmony has produced but \$4. We are glad to correct this error and give credit where credit is due.

LaGrange Lodge has contributed \$37.50, but \$8 of this was published with the Individual Donations, and so failed to appear to the credit of LaGrange.

Anaconda Lodge, Mont.....	\$ 12.00
Advent Lodge, Toledo, Ohio.....	5.00
Atlanta Lodge, Georgia.....	22.00
Austin Lodge, Austin, Texas.....	18.00
Berkeley Lodge, Berkeley, Calif.....	5.00
Boulder Lodge, Colorado.....	28.00
Brotherhood Lodge, Detroit, Mich.....	54.00
Butte Lodge, Montana.....	4.00
Columbus Lodge, Columbus, Ohio.....	8.00
Central Lodge, New York City.....	150.00
Chicago Brotherhood, Chicago, Ill.....	29.00
Crookston Lodge, Minnesota.....	16.00
Dallas Lodge, Texas.....	12.00
Blavatsky Lodge, San Diego, Calif.....	4.00
Dayton Lodge, Ohio.....	44.00
Fargo Lodge, North Dakota.....	6.25
Fresno Lodge, California.....	5.00
Genesee Lodge, Rochester, N. Y.....	25.00

Grand Rapids Lodge, Michigan.....	188.00
Harmony Lodge, Toledo, Ohio.....	4.00
Helena Lodge, Montana.....	5.50
Hollywood Lodge, Hollywood, Cal.....	22.00
Herakles Lodge, Chicago, Ill.....	2.00
LaGrange Lodge, Illinois.....	6.00
Linden Lodge, Linden, Md.....	9.00
Houston Lodge, Texas.....	15.00
New York Lodge, New York City.....	376.00
Newark Lodge, Newark, N. J.....	25.25
Lodge not reported, Philadelphia.....	13.00
Lodge not reported, Pittsburg, Pa.....	100.00
Saginaw Lodge, Michigan.....	9.00
St. Paul Lodge, Minnesota.....	13.00
Salt Lake City Lodge, Utah.....	10.00
Spokane Lodge, Washington.....	4.00
Syracuse Lodge, New York.....	10.00
Seattle Lodge, Washington.....	80.85
Washington Lodge, Washington, D. C.....	1.00
West Side Lodge, Buffalo, N. Y.....	5.00
Wheeling Lodge, West Virginia.....	9.00
Yggdrasil Lodge, Minneapolis.....	71.00
Mr. and Mrs. Spurgeon Medhurst, Peking, China.....	16.00
Misses Overton, Albion, N. Y.....	20.00
A. S. Fleet, Marshfield, Ore.....	10.00
Members-at-Large	3.00
Individual Donations.....	6.00

\$1431.35
Cash on hand September 1, 1918..

4471.31

\$5902.66

Disbursements	
Advertising	\$ 8.00
New Orleans Recreation Hall (Quotas of New Orleans Lodges returned)	408.75
Postage and telegrams.....	13.50
Supplies	10.00
Houston Recreation Hall (Quota of Houston Lodge returned).....	52.50
Stenographer and Phone.....	24.50
P. O. Box and Sundries.....	3.90
Hoboken Hall and other halls in the East (Quotas returned).....	551.25

1072.40

\$4830.26

List of Assets	
October 1, 1918	
Cash in Banks	\$4830.26
Liberty Bonds	200.00
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"FOR THE BLIND"

Since the last article in THE MESSENGER some changes have been made in the work for the blind. First of all was founded "The Theosophical Book Association for the Blind" into which the former Braille League merged and Mr. Dahl was elected president. Its object is to print Theosophical books for the blind, and it has been decided that the first book to be printed in the revised Braille shall be "Popular Lectures" by Mrs. Annie Besant. Previously the books selected were largely for those born blind, but the possibility of blinded soldiers returning, demands another type of book—a fact which the new Association will have to keep in mind. The starting of a quarterly is under consideration. Materials and workers are available, so we are going ahead vigorously and can accomplish much if funds come in to support the work. The membership dues for the Association are \$1.00 per year, which may be sent to the Secretary-Treasurer, Mr. J. Leembruggen, Krotona, Hollywood; Los Angeles, Cal.

AMONG THE MAGAZINES

In THE CENTURY for September, Sir John Foster Frazer, F. R. G. S., writes on *The Future of India*. As far as we can see his main object seems to be to say nothing without hurting anybody, which is pleasant but not enlightening. O, Sir John seeks to be eminently fair. He accredits India with a mighty and ancient civilization and acknowledges it as the spiritual and philosophical cradle of the race, but he fears that it would be today in the senile condition of Persia were it not for British Rule. He shakes his finger smilingly at the Anglo-Indian, gently admonishes the Hindu and at the same time pats the British Government on the back.

The machinations of the East India Company were simply a process of benevolent assimilation founded upon disinterested regard for the welfare of India. In fact according to Sir John, the only motives today which guide England's policy toward India, are purely altruistic. Her fear that democracy may not be suitable for the Orient is unquestionably an honest fear, for self-government seems to be of the West, but her solicitude over India's sufferings beneath some other great power that might assume control, is not convincing, nor is the statement that the British treasury has not profited one cent because India is under the British crown. While giving full credit to the English for their colonizing genius, we admit that we have never thought of the British Government in the light of a philanthropic society.

The Anglo-Indians from whom the only real opposition comes to Indian self-government, according to Sir John, are not selfish, only spoiled, and the social bars they have erected against the Indians in the Indians' own country are the real cause of Hindu unrest. After being in England where they were entertained in English homes, young Hindus on their return to India resent the insults offered to them by the Anglo-Indians.

"Is it well," naively remarks Sir John, "that English homes should be thrown open to young Indians when discontent and unhappiness is going to be the consequence?" It strikes one that Fielding Hall's suggestion is better that none should be sent officially to India who has the word "nigger" in his vocabulary.

As for the future of India—self-government granted to India step by step till in the fullness of time, etc., etc., smacks of a camouflage soothing syrup.

However, we trust that it is really a promise which contains the seeds of fulfillment. At least the decision to permit India henceforth to have equal representation by one of her own people along with the other British Commonwealths, at the councils of the Empire, instead of being present in a consultative ca-

pacity merely, with no direct voice, as happened last year in London, seems really a guarantee of good faith, provided, we must add, that the Indian people be allowed to appoint their own delegate.

To those who appreciate that man's conception of his relation to God is the Sun around which the heliocentric system of social organization swings, the present time is fraught with mighty possibilities. Seeing ones have watched over the deathbed of sectarianism for the past half century, and slowly as the old forms decayed, they have been aware of a new life rising, rising in men's hearts, and seeking an adequate outlet into the sea of human life.

The New Century Church by Roscoe Gilmore Stott, Litt. D. in October LADIES' HOME JOURNAL is written around one effort of modern theology to avoid that outlet by means of co-operation and brotherhood, thus striking at the very germ of decay which has infected a divided and sectarian Christianity.

In the rural communities automobiles, daily papers, telephones and other modern conveniences have revolutionized not only the life of the farmer but his vision. The result has been disastrous for Baptist, Methodist and Presbyterian while they struggle as separate units. But the sustenance denied them when they were divided has flowed in upon them, when, as community churches they have sacrificed all controversial points and have united as one body in one building, upon the needs of the people and upon the pure and unquestioned teachings of The Christ.

The Community Church bids fair to become the heart of all communal activities social and constructive and therefore cannot fail to partake of the communal vitality. Whether it fail to supply all needs is another matter. The modern trend is toward Karma Yoga. There is a stripping away of nonessentials to a unification in love and service. The Y. M. C. A. in France is the living exemplar of this and the returning soldiers will demand it. Will union through action satisfy all hearts now and in the future? Karma Yogo is well suited, so it seems, to this busy altruistic nation, but granted that the new community church is essentially along that line there still remains to be added the very keystone upon which Karma Yogo rests; the teaching of the renunciation of the fruits of action, without which service no matter how wholehearted, is but a new link in the chain of causation, and this teaching the church does not possess because it has refused to receive it.

Is it not more reasonable to suppose that Those who have the spiritual evolution of men in their keeping will provide the occasion ultimately with a religion which will include

many paths to God, that somehow there will be a system by means of which each man will be satisfied—the Mystic, the Occulist, the Bhakti, the seeker of knowledge, the sacramentalist, the doer of deeds? Without such a system no religion can hope to satisfy the divergent claims of the human heart. And he who would help to bring it about must strive to look on the needs of men with the unprejudiced eyes of the Christ.

It is interesting to speculate as to what will be the result to the cause of world-wide religious brotherhood, from the drawing together into harmonious relationship of the many creeds of Christianity. That this is actually occurring as the result of the great war, there can be no doubt. The Literary Digest for June 8th gives us concrete instances of co-operation between Catholics and Jews and Protestants which occurred at the front under the urge of the guns. It is stated that a Baptist minister once played the organ at midnight mass for a Roman Catholic priest, and lent his room for hearing confession. A recent event was the blessing at Camp Upton, by a Bishop of the Protestant Episcopal Church, a Vicar-General of the Roman Catholic Church and a clergyman of the Jewish Church of the new colors of the 304th Field

Artillery. Will this growing liberality tend towards an admittance of men of other faiths beside the Jewish and Christian into this bond of union, or will this Western coalition form a trust, as it were, in restraint of a healthful interchange of spiritual ideals between East and West, which can only result in the ultimate disrupting of such an unholy combination? We believe that this will not be so, that the current setting towards spiritual unity is too strong to be resisted and that even though this present generation resists, the first born of the New Race will soon take control and sweep away the barriers of intolerance. Another point that is brought out in the Digest article is the extreme simplicity of the services as they are conducted on the battle line. Prayer under those conditions becomes a burning truth and the clearing away of outer forms which the situation necessitates, reveals to men the reality in their religion and is for them a lesson in discrimination between the letter and the spirit which they will not soon forget. It will be difficult for the average priest or clergyman at home to make up to these men on their return for an absence of intensity of feeling by a flowery formalism. On the threshold of pain the outer fades away and the inner becomes the flaming fire on the altar of the heart.

G. J. W.

THEOSOPHICAL

In the *Watch Tower Notes* of the July THEOSOPHIST, Mrs. Besant pays a remarkable tribute to President Wilson. Commenting on India's appeal, made in Sir Subramania Iyar's letter to the President of our country, Mrs. Besant says:

This appeal is the first of many which will in the future be made to the International Conscience of mankind, and will take the place of revolts, revolutions and wars. The International High Court of Appeal will be the Court of Justice of Humanity to which the oppressed will turn in future generations, and in these early days, President Wilson stands as the embodied conscience of the race, the judge of the quarrels between Nations.

Far from this appeal of India's for a friendly consideration of her claims being an offense, Mrs. Besant believes it is an expression of the spirit of the new age, an age in which Right will so far triumph over Might that subject Nations will never need to rise in revolt, but will be free to plead their cause before a friendly Nation or before the Council of Nations, confident that thus Justice may be obtained.

In an article entitled *National Education*, Mr. G. S. Arundale writes of the aims of the new Society for The Promotion of National Education in India, of which Mrs. Besant is one of the leading promoters.

Lacking entirely National education, and

indeed to an appalling degree education of any type or variety, the Indian youth does not grow naturally into citizenship as does the young person of America, but grows up to be "practically a stranger in his own land" therefore the Society aims to encourage, among other things, the study of Indian music, Indian art, Indian medicine, Indian physical culture, Indian history and philosophy and in fact all things Indian. Many world-famous men and women are associated with Mrs. Besant in this splendid movement, among whom are Sir Rabindranath Tagore, Poet Laureate of India; Sarojini Naidu, the gifted Indian poetess; the great Mr. B. G. Tilak, said to be the most beloved man in India; Sir Subramania Iyar and a host of other prominent people. Mrs. Besant is building for the future even while she labors so heroically for the welfare of the Indian of today and her efforts for these Indian boys and girls, whose opportunities under the present system are so painfully lacking, should arouse the sympathy of American mothers and fathers when they consider the splendid advantages American children enjoy in the matter of free education.

W. Wybergh contributes an interesting vision of *The World in A. D. 2100*. He says that in spite of the appalling destruction of human life today the world is rapidly filling up and also that such increase in demands

upon our natural resources are apparent, that scientific calculations point to a condition of world congestion in about two hundred years. These calculations of the probable population of the world in 1920 and the absolute inadequacy of the world's resources to sustain such a horde were made by H. G. Hutchinson whom Mr. Wybergh quotes to the effect that "the men who shape the German policy are perfectly aware of the approaching world congestion and their policy is deliberately intended to prepare for this. It was the panic caused by this belief that caused them to feel that they were being "crowded and hemmed in" and to try to secure space by trampling on others.

Mr. Wybergh concludes with the comforting assurance (which all Theosophists should know) that all such fear is but a nightmare—that the number of incarnating egos is governed by law and that the rate of increase does not continue always the same. The "knowledge of reincarnation," he says, "might have saved the world from part, at any rate, of the present suffering.

The concluding number of Mr. S. Agashe's series *Where We Stand in Science* is a summing up of the vital discoveries of the eighteenth, nineteenth and twentieth centuries. He sees that at the present time science stands in an altogether interesting situation, on the very verge of the invisible, with experimentation becoming increasingly difficult and the need for a new sense organ becoming acutely felt by the wearied scientist.

Mrs. Besant's class talk on *Non-Physical Beings* is concluded with a thrillingly interesting description of Elementaries, Elementals, Nature Spirits and Devas of various types and classes. The National Devas work with the great plan always, Mrs. Besant tells us, but there are lesser Devas fighting with both the Germans and the Allies.

The number concludes with two excellent contributions: *The Modern Magi* by John Begg, F. R. I. B. A., and *Sanat Kumara, The Virgin Eternal Youth*, by Lignus. A. DEC. P.

The *Editorial Notes* in the *HERALD OF THE STAR* or August give a splendid and logical summing up of the physical plane and the inner causes of the war, showing also the result in the "dawn of a higher sense of collective morality."

The Question of Service is threshed out in most interesting manner by Mr. John Scurr. National service must not be compulsory and would be joyous if each worker were made to understand the useful purpose to which the work is directed.

"Social action for a common purpose will be the goal we must seek and not individual action for a personal gain."

One feels what a unifying influence is shed by the life of *Inayat Kahn*, musician and mystic, a short critique on whose "Confessions" is contributed by Bertram Pickard. Inayat Kahn, born in 1882, at Baroda, India, through many vicissitudes has been scaling the mountains of virtue in order to reach the "rose-crowned heights." He has traveled widely in his motherland and also in America and Europe. He advocates the interchange of ideas between East and West in order that the great harmony which is prophesied may rapidly be realized.

Three articles deal with the various phases of education; the first, *Citizens in the Making*, is by Phillip Tillard and contains many useful suggestions for the education of boys in the public schools, whose training he thinks, should be based on Civics. The second article is likely to appeal to all educationalists for in it Mr. Walter G. Raffé propounds the idea of permanent *Children's Kinemas*. He would have films teaching geography, history and folklore, natural and experimental science and much information about arts and crafts. Fairy stories also should be on the program. A weekly visit to the special kinema is suggested and if the scheme were adopted everywhere the result would be, as the children grow up, a great improvement in the public taste. Another phase of education is discussed by Mrs. Josephine Ransome and is an appreciation of *The Montessori Ideal*. The writer shows how the methods of Mme. Montessori are being adopted with success in many schools in England. G. I. W.

One may banish ugly things, refuse to see them, but in your World, O my Guru, they are not banished, but transmuted into gold. Nothing is left outside; nothing is lost; the Beauty of God shines everywhere one turns. The little blind desire to alter and improve, to counsel and direct, dies in delicious laughter; one realizes one has measured wits with God.

BOOK REVIEWS

BROTHER OF THE THIRD DEGREE

By Will L. Garver. (Published by Purdy Publishing Co., Chicago. pp. 377. Price \$2.00.)

Splendid propaganda for the ancient wisdom and the life of service, is the *BROTHER OF THE THIRD DEGREE* by Will L. Garver. Also there is much of strength and inspiration in its pages for students of Theosophy.

The story relates the experiences of a child of initiate parents who attains, through the combined powers of knowledge, will and a fine, pure love, to a high degree of consciousness and usefulness.

Not until Alphonso Colono, whose life is described, had acquired a thorough training in law, medicine and literature was he deemed worthy for admission to a secret school of occultism located in Paris. His work in the school included many tests of selflessness, and the transmutation of a deep love for a sister soul, met at the school, to the highest expression of Divine love, proved most potent in his progress.

A brief extract will throw light on one phase of the philosophy of the work:

Says Iole to her lover:

Then know what few men know, that every man is complete within himself, and nothing is there lacking if he will but search the depths. Love is but the soul's desire for a portion of itself which it has lost, and without which its joy is incomplete. Think not the soul cannot lose a portion of itself; it can. That which we possess yet are not conscious of, is lost, latent as it were, present but unmanifest. Now the perfect being is fully self-conscious of all its parts and attributes, and perfection must be our end and aim. Know that thou art in me and I in thee; and through you I become self-conscious of thyself in me, and through me thou becomest self-conscious of myself in thee. This is the "Virgin Marriage."

Although the book was copyrighted in 1894 it contains a description of the present world conflict which, while not accurate in detail, is remarkable as a prognostication. The stress laid upon the necessity for physical plane efficiency for aspirants and pupils of the masters will meet with the hearty endorsement of Theosophists

M. H. D.

DROWSY

By John Ames Mitchell. (Frederick A. Stokes, New York, N. Y. 1917. pp. 300. \$1.50.)

A story about vibrations, the kind we call love—and others. The hero is a scientist of the new age, one in whom psychic sensitivity is combined with mechanical genius. This happy condition seems to be the result of an unusual and fortunate prenatal period and a youth spent under good influences as well as the obvious maturity of the soul. The account of his boyhood is delightful and those of us who have the pleasure of knowing children who belong to the new race are sure that Mitchell has drawn one of these from life; a child, sane, normal, healthy, absorbed in the things of boyhood, yet with the courage and imagination to reach out beyond the things of

today to grasp and to give form to the things that will be tomorrow.

Speculation concerning transmigration of souls, the lost Atlantis, the problem of religion, the goodness and the wisdom of God; these are some of the things which fill his mind. The offered explanation of heat, light and electricity are not to him satisfactory, and the answer, "Nobody knows, nobody ever did such a thing;" calls out the challenge, "But I may. Lots of things have been done that were never done before." . . . "What's the use of crawling around the earth like a bug? I'd rather be a bird." He has the faculty of telepathy which seems no more wonderful than the passage of light waves through the ether. The achievements of his manhood seem incredible, but the coming generation may regard them as commonplace.

In *Drowsy* Mr. Mitchell has given us a fine example of the new fiction. The plot is balanced and well developed, the interest runs far beyond the commonplace stage setting of a New England village, yet that is painted by an artist's hand, suggesting how naturally the wonders of the next few years will grow out of the old and the familiar.

The illustrations are fascinating and help the story wonderfully.

H. M. S.

TOWARD INDUSTRIAL FREEDOM

By Edward Carpenter. (Charles Scribner's Sons, N. Y. 1917. pp. 224. \$1.50.)

The essays composing this book were mostly written before the Great War, yet through them runs a consciousness of impending change and the transformation of our social arrangements. This grows out of the obvious falsity of undemocratic societies divided into classes which prey upon each other; the falsity of a so-called social system which ignored the rights of women; the falsity of an industrial system whose real object is not public welfare but private gain, not production of goods for use, but the exploitation of labor for profit.

"The Transformation of Our Industrial System"; "Industry as an Art"; "Beauty in Every-Day Life," and "Non-Governmental Society" are of universal interest. "Social and Political Life in China" is a study of a very different system with the aim of pointing out the improvements to be considered and the dangers to be avoided in the transformation of our own system. Other essays deal with rural conditions and agricultural problems of England.

"Nothing seems more certain," says Carpenter, "than that our industrial system is doomed to dissolution—or at least to such a transformation in spirit as will be equivalent to dissolution—a transformation which will be largely of a psychological character—of a changed attitude toward life, a changed estimate of life more than a change of institutions.

H. M. S.

T. P. H. BOOK NOTES

Captain T. Haden-Guest, one of the first Theosophists to rally to the cause of humanity in 1914, has good chances to become a member of the House of Commons as a result of the English November elections. Captain Haden-Guest will be a member of the British Labor party. His writings on social problems, such as "*Theosophy and Social Reconstruction*" (Riddle of Life Series) are of much practical value. In this connection it is of interest to remember that a Theosophist holds a seat among the Peers of Great Britain, Lord Lytton, who has recently contributed articles to the "*Herald of the Star*," edited by his able sister, Lady Emily Lutgens. Incidentally, her husband, Edwin Lutgens, also an F. T. S. and noted architect, has been knighted for his public services as designer of the War Shrine of the British People in the London Hyde Park. The Lyttsons are grandchildren of the author of *Zanoni*, Bulwer, otherwise known as Earl Lytton.

The Theosophical Publishing House, American Branch, Krotona, has added a long list of re-prints to its local publications, thus proving anew its value to this section and the cause. Among these will be specially welcomed Mrs. Besant's enlightening book on "*Dharma*," or The Meaning of Right and Wrong. In a neat pocket size issue (at 45 cents), it forms a group with "*The Masters*" and the highly interesting volume, "*H. P. Blavatsky and the Masters of Wisdom*," both by our President. The latter volume deals with the Coulomb Affair, which was at the bottom of many slanderous attacks against H. P. B.

C. W. Leadbeater is represented with no less than three new editions. These are his "*Textbook*" (50 cents), a standard volume, and two pamphlets of interest, "*The Fourth Dimension*" (10 cents) and "*Our Relation to Children*" (15 cents). On both subjects our President's great collaborator has much to say of weight.

"*The Changing World*" of Annie Besant is for the second time in the care of American printers. In this changing world of ours, when standards and ideals are remodeled by the war, the study of this book will be found highly fascinating, many of the writer's ideas, put forth years ago, now being corroborated.

"*The Principles of Occult Healing*," by Dr. Mary Weeks Burnett (75 cents), is on hand in the second edition. Our Theosophical literature contains so few books of this kind that this well founded volume was quickly, in fact within a few months, sold out. This reprint is doubly welcome therefore.

"Our Rajah," as C. Jinarajadasa is lovingly called by his good friends, has sent the T. P. H. a small consignment of his book on "*The Nature of Mysticism*." This 50-cent volume shows the author as the same profound student and master of language as do his earlier works.

A. P. Sinnett's small book, "*Nature's Mysteries*," is the latest American reprint of the much treasured "*Riddle of Life Series*." Like Leadbeater's "*Life After Death*," it is listed at 25 cents. It contains chapters on "*Atlantis*"; "*Astronomy—Ancient and Modern*"; "*Foretelling the Future*"; "*Behind the Scenes of Nature*"; "*The Sensitive and the 'O. P.'*"; "*Photographing the Unseen*."

Propaganda sheets featuring Annie Besant's manual on "*Karma*" and her "*Study in Karma*" will be available for the use in Lodge Book Departments early next month. They can be had at the usual cost price of 13 cents per hundred plus postage.

The Theosophical Manuals in general: No. 1, *Seven Principles of Man*, Annie Besant, paper 35 cents, cloth 50 cents; No. 2, *Reincarnation*, Annie Besant, cloth, 50 cents; No. 3, *Death—and After?* Annie Besant, cloth, 50 cents; No. 4, *Karma*, Annie Besant, paper 35 cents, cloth 50 cents. No. 5, *The Astral Plane*, C. W. Leadbeater, paper 35 cents, cloth 50 cents; No. 6, *The Devachanic Plane*, C. W. Leadbeater, cloth, 50 cents; No. 7, *Man and His Bodies*, Annie Besant, paper 35 cents, cloth 50 cents, are much in demand. They are equally useful to beginners and older students as summaries of the subject matter.

Among the typical Christmas gift-books figures the *Adyar Album* prominently. With its charming views of our International headquarters and minute descriptive text it easily takes the reader's mind to the Mecca of all Theosophists.

As a book of distinct importance, "*Theosophy and the New Psychology*," by Annie Besant, has also been put on the press for reprint. It embraces a series of lectures giving the solution to various problems raised by psychical research. A fascinating commentary on the modern scientific theories, suggestive and illuminative, follows. The last chapter on "*Methods of Unfoldment*" is particularly interesting to those who are seeking to understand the nature of psychic development. It is convincing along scientific lines. Mrs. Besant has laid down in this volume a vast material of valuable thought. The book has been listed at 75 cents.

A suggestion has come to the T. P. H. from a leading Theosophist which, in the interest of conservation of commodities during war time and, last but not least, for the cause of Theosophy, may be sincerely and modestly recommended for general adoption. Our friend intends to refrain from the habitual sending of more or less expensive Christmas and New Year's cards, but will express her sympathies and greetings of the season in one of our Theosophical pamphlets, thus avoiding a rather useless expenditure of paper for the card and at the same time spreading Theosophy. Next month's ad will bring the title of some additional pamphlets, issued in neat cover and attractive print.

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